

THE  
Life and Death

OF

Mr. HAKES ORTON,

THAT

Faithful Minister and Confessor of  
JESUS CHRIST.

Wherein his Eminent Conversion, his  
Successful Ministry, Excellent Conversation,  
Confession of Faith, Wonderful Sayings, Choice  
Experiences, Various Dealings, and other  
Remarkable Passages, in his Life, and at his  
Death, are faithfully Recorded for Publick  
Benefit.

Some ELOGIES and EPITAPHS  
by His FRIENDS.

Heb. 11. 4. Who being dead yet speaketh.

11. 38. Of whom the World was not worthy.

Rev. 14. 13. Blessed are the dead, which dye in the Lord,  
they rest from their Labours, and their Works follow  
them.

Printed in the Year MDCLXXI.



**M** R. Powel, a little before his death spent much time, and pains, in the compiling a new Concordance to the Bible, with the chief Acceptations of the principal words in the Old and New Testaments, having also added many distinguishing Commands, Promises, and Threatnings. The same is now Printed for publick use, and to be had bound up with the Bible in 8to. or in a convenient Sheet in London, &c. Also bound alone, at 2s. in 12o. and 2s. 6d. in 8to. being more useful than any extant of like volume.

and EPLTAHS

1. The being hard and [unclear]  
2. Of [unclear] the [unclear] was not [unclear]  
3. All [unclear] the [unclear] [unclear]  
4. [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

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# P R E F A C E.

**T**He holy Spirit tells us, that whilst the wicked are to perish as their own dung, their names rot, and memories blotted out, and cut off from the Earth, That the memory of the Just is to be blessed, to be had in everlasting remembrance, and as an eternal excellency, they are made the joy of many Generations.

And therefore is it that the Pen men of the Scripture have been so careful to transmit to posterity, so faithful an account of the Worthies of former Generations, to instruct others (no doubt in like manner) to Record, and Preserve the memories of Worthy men in after Generations.

And surely not without special design of singular use, and advantage when we consider,

First, how much it tends to vindicate and preserve the precious favour of their names, who for righteousness sake have been vilified, and reproached, cast out as evil, and esteemed as Dung, and off-scouring. And,

Secondly, How much God is like to be glorified on their behalf, for putting so much Heavenly Treasure in Earth-  
en Vessels, and so fully magnifying his grace in them, and by them.

Thirdly, (and especially) by the holding forth of their Vertues, Graces, and Excellencies, that shined in them, they may though dead, yet be speaking, and so become living Monuments, Patterns, Examples, and Preachers, to them that come after them. So that their Faith, Love, Patience, Humility, Zeal, Courage, Wisdom, Temperance, may provoke, instruct, and comfort many: Their Temptations, Tribulations, patient Sufferings, and Experiences, help, and strengthen more.

And of admirable use to the Church (no doubt) in all

ages have been the Books of Martyrs, and Lives of the Eminent Saints, and Confessors, that have died, and suffered worthily in their dayes: Men for the most part being apter to be Governed by Example than by Precept.

And therefore are those frequent, and special Exhortations. Heb. 6. 9. Be ye followers of them, who through faith and patience, have inherited Promises. Jam. 5. 10. Take my Brethren the Prophets, who have spoken to you in the name of the Lord, for an Example of suffering affliction, and of patience. Heb. 13. 7. Remember them which had the rule over you, whose faith follow, considering the end of their conversation. Prov. 2. 20. That thou mayest walk in the wayes of good men, and keep the paths of the Righteous. Cant. 1. 8. Go thy way forth by the footsteps of the Flock. Psal. 37. 37. Mark the perfect man, and behold the upright, for the end of that man is peace. Heb. 12. 1. Wherefore seeing we are also compassed about with so great a Cloud of Witnesses (viz. the Catalogue of Eminent Saints, Martyrs, & Confessors in the former Chapter) let us lay aside (after their Example) every weight, and the sin which doth so easily beset, and let us run with patience, the race set before us, looking as especially unto Jesus. Heb. 12. 2. So also to Abraham our Father. Es. 51. 1. That we may walk in his Steps. Rom. 4. 12. The good Kings in Israel took David for their Pattern, and therefore are said to do right as did David their Father, walking in his way. The evil Kings were said not to walk with him, but taking Jeroboam for their Example to follow his steps.

Fourthly, A faithful record of the worth and excellency of good men, is of excellent use to help forward the conviction, or aggravate and further the condemnation of malicious Persecutors: who may thereby better understand who they are they have gone forth against, what Persons of honour, worth, and renown, and how like the Children of Kings, Judg. 8. 18. And that the reason of

their so lifting up hand and heel against them, is no other  
than theirs of old mentioned, 1 Joh. 3. 12. Joh. 1. 16.  
Joh. 15. 18, 19, 21. Joh. 16. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 1 Cor.

2. 8. Joh. 7. 7. Plal. 35. 7.  
And to be informed therefore, of this undoubted wrath  
and vengeance that will certainly overtake all such, who  
not only embue their hands in the innocent blood of the  
Righteous in their day (which cries for vengeance a-  
gainst them) but become guilty also, of all the blood that  
from the beginning of the World, upon like account, and  
in like spirit hath been shed, as Mat. 23. 34, 35. And  
that what evil, in word, or deed, hath been done to any of  
the Saints, upon the account of Righteousness, is reckoned  
as done to the very person of Christ, Mat. 25. 31, &c.

Fifthly, That Gods displeasure, and voyce of his Rod,  
to the Generation where such strokes are, may be the  
bitter felt, heard, and layed to heart, where such persons  
of worth and excellency are snatched away, such Angels,  
Ambassadors, Fathers recalled, such shining Stars, bur-  
ning Lights, savoury Salt taken away, such Chariots  
and Horsemen of Israel removed, foretelling greater  
judgements also neer at hand, and loudly calling for due  
search after the cause, Jer. 2. 20. as well as a true repen-  
tance, and speedy reformation for the same.

And so is the preserved Memory of the Just blessed to  
the glory of God, to present and future Generations, to  
Saints and Sinners, good and bad; here and hereafter, in  
this World, and that which is to come.

In which blessed Service, is this designed undertaking,  
to be adding another Link to the Chain of Worthies, and  
other Witnesses, to the Cloud of Witnesses: by endeavouring  
hereto to recommend, and preserve, his precious Me-  
mory, who by the account yet obtained of him, you will  
perceive hath attained so good a degree, done so worthily  
in Ephrata, and famously in Bethlehem, and certainly ob-  
tained a name, if not with the three, yet among the thir-  
ty of our Davids Worthies. Which

Which may be more obvious when you consider what is faithfully said of him.

First, In his eminent Conversion, who was taken in his Enmity and profaneness, led gradually through legal darkness, terrors, and bonds to Gospel light, love, and liberty.

Secondly, In his signal temptations, and tribulations, inward, and outward, by Sin, World, Satan, and the grasping supports under all.

Thirdly, In his Narraritical dedication to the Ministry, wherein his dexterous and eminent skill, unwearied activity, singular faithfulness, and admirable success, appeared beyond many.

Fourthly, In the perils, hazards, jeopardies, persecutions, imprisonments that he underwent for the Gospel, inasmuch, that (it is conceived) it may be as truly said of him, as any since the primitive days, what was said of the Apostle Paul, 2 Cor. 6. 4, Sec. 11. 26, Sec.

You have some account of him, not only in his heart-walk, but in his House-Church, and Generation-walk also.

First, You have some discovery of his heart-walk, out of some part of his Diary, wherein you find his vigilant, vigorous, and steady watch, not only to improve the motions of the spirit, but to withstand the motions of sin and Satan; his close and hard persuis after God, by all ways & means to keep the heart clean, and the life holy, to keep up grace in the act, & godliness in the power thereof, observing daily his spiritual experiences both in his gettings, & losings.

Secondly, You have some account also of him in his family-walk (which so much bespeaks the Christian) wherein you find him as a man of knowledge, sitting up every Relation in the fear of God, managing his affairs with discretion, doing not only the things that were just and equal, but singular also. Designing with Joshua, that he, and his house might serve the Lord, which he cared for in the first place, witnessing therein a singular love and regard to all the souls under his roof. A strict and zealous observer of

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the Sabbath, a great lover of Hospitality, administering with liberal heart and hand to all, especially to the household of Faith, insomuch that the blessing of him that was ready to perish came upon him, causing the widows hearts to sing for joy, eyes to the blind, feet to the lame, a father to the poor, and the cause he knew not, he searched out, Job 29. 30, 31. and so devising liberal things, by liberal things he stood.

Thirdly, You have some thing of him also in his Church-Walk, wherein he approved himself a workman that needed not to be ashamed, rightly dividing the word, to every one a portion, giving bread in due season; taking heed to himself, and to all the Flock over which the Holy Ghost had made him an Overseer, to feed the Church of God, which he purchased with his own blood, taking the oversight thereof; not by constraint but willingly, not for filthy lucre but of a ready mind. And having the word of God dwelling richly with him in all wisdom, did teach, and admonish, in Psalms, Hymns, and spiritual Songs. A true lover, and an affectionate promoter of peace and holiness, a zealous and impartial withstander of sin, error, and popery. One that had dexterous skill to get into the hearts of sinners. And one to whom the Lord had given the tongue of the Learned, that knew how to speak a word in due season, to him that was weary, very compassionate, and tender hearted, full of true sympathy, and fellow feeling under all weaknesses, and temptations; that attended by being experimentally able to administer consolation by the comfort wherewith he himself (under many trials) had been supported, and comforted by the Lord.

Fourthly, You have some account also how he behaved himself in his Generation-Walk, wherein you will find he was witness in a publick spirit much sincere love to his Country, great faithfulness, courage, and activity to the Cause and Interest of Christ, as it was stated for him against Antichrist, and so covenanted for, & pleaded in his day.

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day, and in the asserting and managing thereof (it may be said of him  
 about he durst to be the death of our Lord Jesus, and to which  
 he was sent to be a sacrifice, and not withstanding  
 that appeared so zealously, cursing Herod for not killing  
 the Lord against his might, and soon after fell in with the might  
 against the Lord. Nor with so many Princes, Elders, and Masters  
 of the Law to form Conventions and Engagements, who made it cap-  
 tain to go back again into Egypt, to the building again the temple  
 that they had pulled down, and pulling down the temple they  
 had built. But did in that day of trial, and of trial, and impartially,  
 withstand his Friends for Hypocrisy and Apostasy, as  
 others, for Prophesie and Superstition, for telling, and lamenting  
 Jacob's steps, as the very foundation of ruin, and confusion.

Neither did he cease, as an evildoer, to approach to Christ, and  
 his cause shamed by him, to beg and give thanks for pardon, for for-  
 giving of him. Nor to deny, forsake, and forswear his Master, and  
 Crucified Cause, but with courage and faithfulness, following him  
 through of, and rejoicing under the Cross, owning and confessing  
 that, as well as Gilbert, and in the Duke's Court, as when the Roman  
 soldiers were sent to him, and so keeping the word of his patience, and  
 giving his Generation according to the will of God, he fell asleep, and  
 in the assured Faith, and Hope of the Resurrection of the flesh,  
 that he had so done, and suffered for, so lived, and died in.

Whereas, under all the Worth and Excellency spoken of, John is  
 found him also, a man of his passion, with his Brethren, and not  
 without his infirmities, having all this inward Transaction in  
 Eastern Israel, and being a Son of Adam, as well as a man of flesh,  
 that he might not be esteemed of more than was meet, and that Christ  
 might have the preeminency, to be the great Example, and  
 to be imitated in all things, the best of men being no otherwise to be  
 followed, than as they follow Christ, because, as said the Apostle, in  
 many things we offend all. The natural weakness that blemished  
 his mind, and complained of, was, passion and rebuke, and  
 that he would, when overtaken with, make bolts out of, and with his  
 own weakness, for his evil therein, return speedily to a sweet  
 freedom from temptation.

It is observable, that since the pleasure of the Lord, that manifested  
 in the coming of such a Father, with many other such like, and  
 out a loss from us, that the due improvement of such seed, should  
 direct be endeavored according to the ends before hinted, whereby  
 our Day-Powells, excellent Bridges, worthy Ministers, faithful Woods,  
 may, though dead, live, and preach to us, and so be a means to  
 help forward the cry of doubling the flock of the Church, that are  
 lost away, upon the Eliza's remaining.



Mr. POWEL'S  
ACCOUNT

OF HIS

Conversion and Ministry.

*Some Remarkable Passages in the Life of Mr. Vavasor Powell from his Conversion to his Death, being the space of 30 years and upwards, written with his own hand and found with the Confession of his Faith, and other Memorable occurrences among his Papers*



All the twentieth Year of my age, though I was trained up in learning from my Childhood, yet I was as most Youths are, not only ignorant of the knowledge of God, and of his son Jesus Christ, and of Regeneration, and other Mysteries of the Gospel, and of my own miserable estate by Nature; but I was also very active and forward in the pursuit of the pleasures and vanities of this wicked

ed world, and justly tearmed as I was by my Companions and School-fellows, *Dux omnium malorum*, Captain or Leader of or in all evil, only drunkennes I much hated, looking upon it as such an unnatural thing that the most greedy silly Beasts abstain from it, and I wondred that persons could delight in that which had neither true pleasure profit nor honour in it; I had no esteem for the holy Scriptures, nor cared at all to look into them, but either Hystorical or Poetical Books, Romances and the like were all my delight, the Sabbath I much profaned by all sports, though God was pleased to magnifie his grace so much as to make that the occasion of my Conversion: For being one Lords day a stander by and beholder of those that broke the Sabbath by divers Games, being then my self a Reader of Common Prayers, and in the habit of a foolish Shepheard, I was ashamed to play with them, yet took as much pleasure therein as if I had; whereupon a Godly grave Professour of Religion (one of those then called *Puritans*) seeing me there, came to me, and very soberly and mildly asked me, doth it become you Sir that are a Scholar and one that teacheth others, to break the Lords Sabbath thus? to whom I answered as those scoffers in *Malachy*, Wherein do I break it; you see me onely stand by but I do not play at all; to which he replied, but you find your own pleasure herein by looking on, and this God forbids in his holy Word, so he opened his Bible and read these words in *Esa.* 58. 13. and perticularly that expression. *Not finding thy own pleasure upon the sabbath day*; such was the pertinency of the place and the power that came with the word, I was for the present silent, and took it so far into consideration, as to resolve never to transgress in the like kind again, which resolution God enabled me to perform, though as yet I was not at all convinced of my lost estate by nature, nor of the want of Christ.

But about a year after I had a call to hear a godly excellent Preacher, who in his Uses shew'd I that they who would go to heaven must do four sorts of services: Namely hard service, costly service, derided service, and forlorn service; upon the last he did (as I thought) begin to put me to question whether I was such a one as was singular, or did walk in that way wherein fewest walked, or had performed any of those services, and the more I examined my self, the more I was convinced I had not, which began to disquiet me much, and made me go into private, where in darkness I struggled not knowing what to do and was ashamed to inquire, having never yet read seriously any part of the holy Scripture nor any other Godly book, nor never prayed privately except by book, and forms, and that formally without understanding sense, faith or the spirit of supplication, for which things I began to be troubled, but yet knew not what course to take, but resolved to cast my self down before God on my knees, and acknowledge I was in such estate I knew not what to do, unless he would direct and help me, being much discouraged by my own weakness and ignorance; then by a choice providence I came to find a book written by Doctor Sibbes, called the bruised Reed, and by reading that I found there was encouragement for weak ones, and such who had but a smock of true desire though the fire of grace did not appear in them, yet still I was like one groping in the dark, till God sent a most holy sober mortified Christian to me, who seeing me like a Char-coal that had been in the fire, yet without light and life, he pitied my condition, and began to tell me, what a hard work the work of conversion was, it being no less then to make a stone flesh, and darkness light; these with many such words began to sink and to enter deep into my heart, and from that time I took up the profession of Godliness although

the foundation work was not laid deep enough, so as to have the heart mortified for, or from sin, but I was disquieted within me, and like a Boat tossed upon the waves, that could make to no shore for safety.

At this time the Lord visited me with a very sore and great pain of the Tooth-ach, which continued divers days and nights together, in great extremity, so that with the violence thereof, I thought I should have been deprived of my senses, or life; and by another good providence, I met with a little book of Mr. Perkins, and in that, with this expression, if the pains of one little bone, or tooth, be so grievous for a few days, what then will the pains of the whole body and soul be in hell for evermore? Upon this my terror began in Conscience to that degree, that it made the other pain to seem somewhat more easie, and both together, put me upon crying out to God with greater sense then before, and between fear and pain, a troubled muddy spirit of prayer began to spring up, and perceiving I had some help, I pumped harder, and so found at last my heart began to be enlarged with confessions, and my sins were brought into remembrance, for which I arraigned my self, and lay in my own thoughts as a convicted and guilty person; but all the while I knew not how, or by whom to become guiltless, or to attain pardon, all this while I never looked on the Scripture, nay, I laid aside that book called the bruised Reed, as too good for me to read, and wherein I could expect no comfort.

But very shortly after, hearing of another very famous godly Preacher, I resolved to go hear him, he Preached that day upon *Mark 16. 15. Go and Preach the Gospel to every creature, He that believes and is baptized shall be saved.* Out of which words he shewed, that as the Gospel was to be Preached to every creature, so none could be saved but such as did believe in Christ, which afterwards, by comparing it with *John 1: 12.* He shewed

shewed that it was to receive Christ, and thereupon he encouraged all to receive Christ, because he would supply all their wants, strengthen them under all their weaknesses, succour them against all their temptations and the like; upon the urging of which motives, I was much encouraged and perswaded to be willing to receive and take Christ upon his own termes; but then he shewed that they who would have Christ and salvation by him, must do the hardest, learn the hardest part with the sweetest, and suffer the sorest things; which words being sutable to those that wrought the first conviction upon me by another, they were so much the more observable, and as a second wedge clave my heart somewhat more, made deeper entrance, and caused further resolutions in me to seek to perform those particulars, and to that end I began to read the Bible, to pray often in private, and to hear the strictest Preachers, and to leave off my old Companions, and to chuse others who professed Religion, with whom I went to private and publick fasts, held Christian conferences, &c.

Upon further hearing concerning the old heart and body of corruption and that every man had some master and beloved sin, and that there was a necessity of having the heart changed, and corruption mortified, and subdued, the Lord shewed me hereby the sad, and lost Estate my soul was in for want thereof; and now the work of compunction, and contrition began in me with many deep sighs and bitter tears, self-loathing, and self-abasing, confessing of former sins, sorrowing, and judging my self for them, and striving against them, and seeking to kill them by long abstinence from Meat, by much watchfulness, by drinking cold water onely, many Months together, by tying up myself to eat so many bits of Meat, (and that of the coarsest sort too) at every meal { some times

six, some times eight, and twelve was a great meal with me ) and by this means I thought to overcome the Flesh, and flying sometimes to the holy command of God against sin, by which I found no other relief than a School-boy doth, who complains to his Master against the hardness of his Lesson: *Rom. 7. 9.* for the Commandement came, stirred and revived sin, and so I began to dye and despair ; the Law telling me I was a condemned sinner, the justice and terrours of God did seize upon my Conscience, and the spirit of fear and bondage (as the fruit of the Law, and an effect of Gods wrath ) did bind me like a Prisoner, to answer every breach of the Law. *Rom. 11. 32.* Not leading me to Christ, but restraining me from him, and shutting me up in unbelief. And when sometimes through energy and earnestness of spirit in Prayer, I called God Father, had checks upon my Conscience for my over-confidence, and presumption ; and to pacifie and silence this charge, I was forced to confess my sin of misbelief, or false faith, and watch my tongue from uttering any such boldness for the time to come.

Thus finding no relief from the Law, or command of God, but the threats and Judgements thereof, scorching, whipping, and wounding my soul, I looked out for some suitable promise not any promise of Justification, but of Sanctification, as *Ezek. 36. 26. 18. Mich. 7. 19.* *That God would give a new heart, and would subdue Iniquities.* So I tell a praying over these, and the like promises ; but finding no answer of prayer, my heart no more sanctified, nor my corruptions subdued. The next work ( at the instigation of Satan ) was to conclude that I had no right to any promise, being out of Christ, and that all my prayers were an abomination to God : and so I began to question whether it was best for me to continue in prayer or to forbear. But I was not long under that temptation,

considering that prayer was a moral duty, and to be performed by all, and that the sin of, or in a duty, should not make a man neglect his duty : for upon the same account a man must leave plowing, because the Scripture saith, *the Plowing of the wicked is sin, Prov. 21. 4.* Hereupon I purposed to be more diligent to get into Christ, and to have a new heart, that so I might perform my duty acceptably ; I also resolved to prepare my self more for prayer, to search and keep my heart more carefully, and closely in my duty to God ; and if vain thoughts, hardness, or straightness of my heart, &c. did prevaile, then after the duty, I had (as the Apostle saith, *Heb. 10. 2.*) conscience of sin, or my conscience smiting, condemning, and disquieting me, sending, and driving me to prayer again immediately, it may be twice, thrice, or oftner together ; yea making me often times to rise out of my bed several times in a night, and forcing me on my bare knees on the cold floor, as if that had been more pleasing to God : But all this being done in my own strength, under a covenant of works, and to work a self righteousness (both to please God, and to pacifie my own conscience) as it was unacceptable to God, so unprofitable to me.

Then hearing that Christ was sent from, and tendered by God his Father to sinners ; I thought of coming to Christ, but durst not, through a mistake in the meaning of some Scriptures, as that invitation of Christ, *Matth. 11. 28. Come unto me all you that are weary and heavy laden :* and those words, *Luke 19. 10. I came to seek, and to save that which was lost :* from whence I concluded, that none were invited by Christ, but those that are weary and heavy laden, and such as see and feel their lost condition, whereas it is meant, that they in an especial manner are invited. I concluded I was not yet fit nor qualified for Christ, but must

have a pretious work wrought in me, to that end I supposed a greater and clearer sight of sin was needful therefore I often and earnestly prayed, that God would perform that promise, *Ezek. 6. 9. They shall loath themselves for the evil they have committed in all their Abominations*: Yea, I desired ( though not understanding what I said ) that God would let Satan appear in some shape to terrifie me, that by that means I might see my danger, so much the more to induce me to fly to Christ,

Hereupon Satan took advantage and opportunity, and as he did formerly to *Saul*, so he appeared several times, and in several wayes to me: as once like a house, stood directly in my way, with which sight I fell upon my face as dead, and after a while crying unto the Lord I had a little strength by which I was enabled to go home, but was thereupon sick several dayes after: Another time, being alone in my Chamber, late at night at Prayer, and the door shut, I continued in Prayer till the Candle went out, and as I went on, I sensibly perceived a strong cold wind to blow, my hair was like to *Eliphaz*, *Job 4. 14, 15.* and had the same effect, for it made the hair of my flesh to stand up, and caused all my bones to shake, and on the suddain I heard one walk about me, trampling upon the Chamber floor, as if it had been some heaive big man, upon which I grew so fearful, and unbelieving, that I ran down shutting, and hasping the door after me, and called up some of the family, telling them there was a thief in the room, but it proved in the end, to be no other than that spiritual thief, and murderer Satan, who did both then, and at several other times greatly affright and terrifie me, not onely by his seceret workings in the conscience, but by visible representations, and outwardly real apparitions: At this time and long after, he also shewed me my sins,

in

in their number, and nature, to be such, and so many as that there was no pardon for them, and therefore tempted me off, and divers wayes to destroy myself: Sometimes by casting my self into a River to drown my self, whither he brought me, and whilst I reasoned the case with him, this was frequently his motive to me, the fewer sins I committed in this world, and the shorter time I lived in it, the less would be my torment: He often tempted me also, to destroy my self with a knife, so that I was often necessitated to fling it out of my hand when I was at meat alone in my Chamber, & to rise from my meat for fear, so that I durst not for some time carry a Knife with me: But when the Lord did relieve sometimes by one means, and sometimes by another, I was strengthened with this resolution, that God should do what he would with me, for I would never do as *Judas* did, destroy myself. When Satan saw that he was disappointed in that temptation, then he told me that I was a Reprobate, and let me profess what I would, my Damnation was sure, and my hypocrisie, and sinnes under profession, would be worse than any other sinnes, and therefore it were better of the two, to lay down my profession and the duties thereof, to that temptation the Lord helped me to answer him thus: That whilst I lived in scandalous sins he never thus tempted me, and I was resolved, if I knew God would Damn me, yet to have as few sins as I could to answer for hereafter.

When these temptations failed, then he began to raise up Persecution against me; as one day going through the Town where I was born, from *Kingston* to *Lanvaire-waterline* I met with two Gentlemen Kinsmen of mine (in their drunkenness) who called upon me to come to them, and without any the least provoking word, or carriage, they fell both upon me, and one of them with a Crab-tree Cudgel wounded

ed me sore, and their pretence was, I had reprov'd them for sinne, but God raised me up, and gave me a heart freely to forgive them.

Another time, four men laid wait in a secret place, as I went upon a Lords day in a morning, to the Ordinance, with several weapons, being all of them, as was confessed by one of them afterwards, under a vow to kill me: but God by his providence prevented them, in sending two Strangers unexpected to help, who, riding before discovered them, wherupon they fled; yet vented their malice upon some other Christians, whom they wonuded: But one of them that day came to a Meeting, and in hearing of me was so convinced of his sinne, that he was seen, and heard publickly to repent for what he had done, and never after was known to persecute any. Another time a very wicked man entered into an Oath, that when ever he met with me, he would kill me; he waited his opportunity, dwelling near me, several times to do it, and one Lords day he went to the place where I preached, with a full intention, either at my going, or returning home, to execute his purpose; but being at the Sermon, and hearing Christ so freely offered to sinners, the word did so affect him, that he wept, saying, within himself, what a villain am I to intend evil against such a man? And the next day in the morning very early, he came to the house where I lodged, desiring to speak with me in private, and with tears confessed this to me, and desired me to pardon him, and pray for him, and ever after was very friendly to me.

Another time being in *Brecknock-shire* at an honest mans house, I preached to several that were then together; my Text was in *Ezek. 34. 16.* from which I observed, *That though the little Flock of Christ be despised, and dispersed; yet they shall be gathered, prised, and*

preserved. As I was handling this Doctrine, about twelwe or sixteen lusty rude Roysters broke into the house, and did several times attempt to offer violence to my self, and to the rest of the Brethren with me, but it pleased God to restrain them; at length, by the procurement of Mr. *Hugh Floyd* (the High Sheriff for the year) I was bound over to the Sessions, and an indictment prefer'd against me; wherein I was accused first for drawing away the Kings Subjects: Secondly, for speaking against the Book of Common-Prayer; Thirdly, for Sacrilege: Which last accusation was grounded upon the drawing down of a Meeting-house door, by me and the Church-Wardens, that the people which came in a great croud, might hear with the better convenience; but the Lord did so own his own Cause, and me the unworthiest of his Servants, that I was then delivered also. Yet finding the persecution so hot against me, that I could not be permitted to serve the Lord there, I did by the advice of my Brethren, leave my Native Countrey of *Wales*, and by the guidance and providence of God, was carried and conducted safely to *London*, where I arrived in *August*, Anno 1642.

Another time, as I was preaching upon the side of a Hill (being denyed leave in a publick place) a company of Roysters came with swords, staves, and fowling-pieces; and after some opposition, one of them cryed down with him, down with him; but the Lord stirred up some of the people to preserve me, and prevent them.

Another time a wicked Butcher, who had long threatned me, laying wait as it seems for me, he one night stood in a narrow passage, through which I was to come, with a great Clubb, but his blow falling short of me by the protection of God I escaped his hands.

During

During my abode in *London*, where I continued Preaching for above two years, I had great experience of Gods goodness in providing for me, and in succeeding my Ministry to the spiritual good, and conversion of many, but the greatest of all my mercies, since my conversion, are as follows, concerning the time and manner of my obtaining assurance.

After I had been about four years in constant doubt, and great fears, as to my eternal condition, being often-times tempted by Satan to destroy my self; and Preaching also to others shaking and terrifying Doctrines, particularly out of *Luke 11. 21. Take heed lest the Light that be in thee be Darkness.* At that time for a Months space or above, I was verely sad, melancholy, and much troubled; neglecting to eat, drink, or sleep, and this was occasioned principally through the apprehension I had of that distance which I saw to be between Christ and my soul, which was set home upon my heart with much power, from these words, *Can. 2. 9. Behold, he stands behind our Wall, he looks through the window upon me.* For I looked upon a Wall to be between Christ and my soul, then me thought he came nearer, and looked through the window upon me; whilst I was in this estate refusing to be comforted, the all-wise God laid his hand of sickness upon me, by which I was brought even to the gates of death, and in the sight both of Physicians and Friends, and in my own expectation I was a dying man; yet much more sensible of the danger I apprehended my soul to be in, than of my bodily weakness, sweating with the horror of it, and diligently examining myself by the best signs I could either find at that time, or had found before; which I had writ down with the grounds of my fear in a little Diary, which Book I then desired to see, but having lent it to a Christian Friend that was far distant, could not; so that being satisfied

I lay even at the next door to despair, waiting for nothing less than to be suddainly cast into Hell. Whilst I was in this Agony, the Lord God of all grace, who brought back from the depth of the Sea, did about noon present to me that Scripture *Jo. 3. 36. He that believeth on the Son hath everlasting Life.* Which words were then revealed to me, and opened thus : First, that there was nothing necessary to Salvation but onely, believing in Christ. Secondly, that to such as did believe in Christ, there was a certaintie of Salvation. My understanding being cleared in these two particulars ; I was then to seek and to learn whether I did believe or not, and to know that I examined my self, what signs of true Faith I had, and how I could prove that I did believe ; and finding no certain evidence, being also convinced that I had before, many years, gone in that way to no purpose, I continued still in an hopelesse state : but upon a suddain, and unexpectedly, a mighty power, no less than that spirit which raised up Christ Jesus from the dead, and which declared him to be the Sonne of God, did enable me to believe, and witnessed effectually in me that I did believe : Which divine impression, I look upon to be all one with that sealing spoken of in *Eph. 1. 13. And the witnessing of the Spirit of God with our Spirits.* *Rom. 8. 16.* and thereupon I had perfect peace, my heart not at all condemning me : But according to *1 John 3. 21.* I had a confidence towards God, and not only so, but my heart likewise was filled with admiration, and great joy, according to that saying, *Whom having not seen ye love ; in whom though now you see him not, yet believing, ye rejoyce with joy unspeakable, and full of glory.* *1 Pet. 1. 8.*

After this manifestation, and wonderful operation of God, which I could never express, either by word or writing, so clearly, and distinctly as then I apprehended and felt it in my soul : The Lord added the  
mer-

mercie of natural life and health, and so I experienced the fulness of those two Scriptures, *Heaviness in the heart of man maketh it sloop; but a good word maketh it glad.* Prov. 12. 25. *And a sound heart, is life to the flesh.* Prov. 14. 32. And being restored both to my health, and the exercise of my Ministry; I was taught by the Lord to preach in another manner than before. Namely, to lay Christ as the foundation, and to Preach chiefly and mainly, and qualification, and duties in a secondary and subservant way. Yet from hence also did Satan take occasion to thrust at me; and throw me into the other extream, even unto that, which is truly, and properly called *Antinomianisme*, to destroy, and utterly deny the use of the Law: but the Lord did timely, and graciously prevent my fall in this also, and to fulfil unto me that Scripture, *He that fears the Lord shall come out of all.* viz. out of all extreams, as the foregoing words do shew. *Eccles. 7. 18.*

To omit many other remarkable providences of God towards me for the space of two years that I was in London, as also his goodness to me for some space that I was in the Army, I was at length called to *Dartford* in Kent: where, indeed Gods favours of several kind for the space of two years and an half, were very many, as to own such a nothing Creature, and enable me to bring home in that Town, and thereabouts (I hope to Gods glory I may speak it) many souls to Christ: where also I gathered a Congregation among whom, I had very sweet and comfortable Sociery.

After some time of my abode there, it pleased the Lord to visit that Town with the Plague, where, about thirty Houses were shut up at once, and the dead bodies were carried by my Chamber wall, and window; yet it pleased God to preserve me and my Family wonderfully from the Disease, although I continued in the

the Town, and preached constantly three times a week; and some that had the Sickness upon them, came publickly to hear; After which, the Lord stayed the Plague, and delivered me from that affliction also.

Yet not long after this, it pleased the Lord to visit me with a very dangerous Feaver and Ague, insomuch as I was in the eyes of all my Friends, and in the judgement of Physicians also hopeless as to Life; yet God gave me Faith to be healed by that means prescribed, *James 5.* And I sent unto some Godly Preachers in London, desiring them to come unto me, and perform that duty of anointing me with Oyl: And whilst I was waiting for, and expecting their answer, and questioning whether they would have Faith, and freedom to practise the same; the Lord brought that Scripture to my remembrance, and fixed it upon me, *Rom. 3. 3. Shall unbelief make the Faith of God of none effect? or shall they as it was then applyed to me; make void the Faith that God hath given me, or hinder me of being healed? wherupon I was confirmed that it should not, but I did believe that God would recover me; and accordingly, after a suddain and strange trance which I fell into, and continued in for about six hours; wherein I did sweat abundantly, yet discerned not at all, during that time, how it was with me, or what was done for me, my sickness presently abated, and I recovered.*

Having spent above two years at *Darford*, and being now upon my return home into *Wales*, I was willing to take along with me a Certificate, or Testimonial from the Synod which sate then, and had the tryal of all Publick Preachers. To this purpose I applyed my self, to some of them, to whom *Mr. Stephen Marshal* was one, they questioned me about Ordination, and told me, that unless I would be Ordained

ned they could not approve ; to which I answered, I was willing to be tryed, as a Christian, and as a Scholar ; but had some doubts about Ordination, as that particularly, whether the Eldership mentioned 1 Tim. 4. 12. were to be understood of one or more Congregations, in which I was not yet satisfied ; and then addressing my self particularly to Mr. *Marshal*, and reasoning the case with him, they at last gave me this following Certificate.

**T**Hese are to Certify those whom it may concern, that the bearer hereof, Mr. *Vavasor Powell*, is a man of a Religious, and blameless Conversation, and of able gifts for the work of the Ministry, and hath approved himself faithful therein ; which we, whose Names are under-written, do Testify : some of our own knowledge, others from Credible and Sufficient information : And therefore he being now called, and desired to exercise his Gifts, in his own Countrey of *Wales*, he also having the Language thereof, we conceive him fit for that Work, and worthy of encouragement therein. In Witness whereof, we here subscribed our Names. Sep. 11. 1646.

*Charles Herle*, Prolocutor :

*Henry Scudder,*  
*William Greenhill,*  
*Franc. Woodcock,*  
*William Strong,*  
*Joseph Caryl,*  
*William Carter,*  
*Thomas Wilson,*  
*Jer. Burroughs,*

*Philip Nye,*  
*Stephen Marshall,*  
*Jer. Whitaker,*  
*Arisher Salwey,*  
*Peter Sterry,*  
*Henry Prince,*  
*Christopher Love,*  
*Tho. Froyssell,*  
*Robert Bettes.*

I may say through Gods grace (and that experientially) that God was pleased to own me, a poor, nothing creature in the work of his Gospel in *Wales*, both to call, gather, and edifie I hope, many souls there, yet not I, but the grace of God in me, and with me : and among many other experiences of Gods goodness, these following are some.

About the year 1647. the Island of *Anglesey* in North *Wales*, being then un-reduced, the Parliament Forces went to reduce it, and their chief Officers sent for me to Preach unto that brigade of Souldiers, and as I marched with them unto the place, either the night immediately before, or the night before that, it was revealed unto me in my sleep, that I should be wounded, and two of my friends cut (and the very fingers were pointed out) which accordingly came to pass, yet when I was in extreame danger between several enemies who fell upon me, receiving that and some other wounds: there being no likelyhood to escape, I heard a voyce as I apprehended speaking audibly to me, I have chosen thee to preach the Gospel, to which I answered, O Lord then bring me off; and immediately God guided my Horse (though he was very wild, and not well commanded) to go backward out of the Barricado that I had entred at, and so I was indeed miraculously preserved, although a good man a Captain who came to relieve me was killed close to me, and as far as I could perceive the same Bullet that was shot at me took him in the neck and killed him.

Many other remarkable circumstances there are in this deliverance which I here omit.

Several other times also I have been delivered from perils by water, by Thieves, by Enemies purposely lying in wait for me, who yet had no power to hurt me, the Lord converted some, and graciously

ously prevented, and terrified others from their purpose.

But I must not forget the favour of the Lord in answering prayer, of which the most remarkable instances are these.

One time coming from Preaching I lost my way, and being out till it was far in the night in a Wood or Forrest, among Lakes, Bryars and Thorns, I went up and down while I was quite weary, but by looking up to the Lord, I was presently directed into my way. The like experience I had another time, when another Preacher and my self had lost our way in a very dark night, and had tired our selves in searching to and fro to no purpose, at last calling to mind how God had formerly heard in that case when I sought unto him, we called upon the Lord, who immediately pointed out our way, and it seemed as clear to us as if it had been day light.

One Mistress *Watkins* of the Parish of *Lannigyn* in the County of *Brecknock*, a gracious Gentlewoman, having kept her chamber and bed as was reported for two years, and not gone from home for the space of four years, hearing that I was come into those parts sent for me to come and visit her, she having it seems some faith, that if I prayed for her she should be healed, that the next morning she went between two and three miles on foot to hear me preach.

Another time one *Elizabeth Morris* of new *Radnor*, (a Religious Maid) having the Falling sickness or Convulsion Fits, which took her many times in one day, one night being at Family-Duty in a Brothers house in Town, whilst I was speaking she fell into one of her Fits, but Prayer being made for her she recovered before the prayer was ended, and for many years had no more fits, and I think hath not been troubled at all since.

Another

Another time, viz. (Oliver Proteſt. days) there was mighty wet Harveſt, which continued ſeveral weeks, inſomuch that much Hay and Corn was ſpoiled, but divers Chriſtians that were diſſatisfied with that Government, having met ſeveral days to ſeek advice about it, came at laſt to draw up a Paper or Teſtimony againſt it: And the day being come when we intended to ſubſcribe it. After ſpending ſome time further to ſeek the Lord, it being a great rain, ſo that it did beat in through the glaſs windows into the room where we met, one that was cloſe to the window, being to conclude the duty, earneſtly begged of God that if he did approve of the work we were about, and would have us to proceed therein, he would be pleaſed to grant us a ſign of fair weather preſently, and before Prayer was ended, the Lord ſhut up the windows of Heaven, and the Sun did ſhine gloriously, and ſome of us did obſerve that for divers weeks together afterwards we had exceeding fair weather, and ſo had two mercies given us at once.

*(The Paper thus ſubſcribed, was called a Word for God, or a Teſtimony on truths behalf, from ſeveral Churches, and divers hundreds of Chriſtians in Wales, (and ſome few adjacent) againſt wickedneſs in high places, with a brief Letter to the Lord Gen. Cromwell, and both preſented to his hands, and afterword published in Print.*

Theſe few things of many which I have obſerved in my ſelf, concerning the Lords gracious and wonderful dealing with me, I have ſet down, not as boaiſting or ſeeking praiſe to my ſelf, but to keep a memorial of the Lords benefits, and to ſtir up others, into whoſe hands theſe few notes may come, to have confidence in the power and goodneſs of God who is the Saviour of all men, but eſpecially of them that believe in him.

A  
 CONFESSION  
 OF  
 FAITH.

*Drawn up by Mr. VAVASOUR  
 POWELL, Concerning the Holy  
 Scriptures.*

**T**HE Holy Scriptures, containing the *Old and New Testament*, or the writings of the *Prophets, Evangelists, and Apostles*, (commonly called the *Bible*) are the *Written word of God*; which (besides the plain Testimony of Scripture, in many places thus witnessing of it self) doth most fully and convincingly appear, by considering that what in *Matthew* is called the *command*, *Mat. 15. 6.* That in *Mark* is stiled, *The word of God*, *Mark 7. 13.* and the like may be observed, in comparing *Deut. 30. 11, 14.* with *Rom. 10. 8.* where the Greek word *Παρά* which the Apostle useth, and is translated the *Word*, is never taken for *Christ*, but very often for the *Command or Threatning, or Promise of God*; in which sense it is called the *Word of God*.

2. Not only the outward Letter, but the true sense

sense and meaning of Scripture is to be accounted Scripture ; which appears from 1 *Cor.* 14. 34. *Eph.* 5. 14. *Heb.* 12. 21. *Jam.* 4. 5. Where some things are said to be written, which in expresse and plain words are not written, but by good and clear evidence collected thence.

3. The Scriptures were written, as primarily for Gods glory, so also that men might be enlightened, converted, comforted and have Hope and Eternal life by Believing, 2 *Tim.* 3. 14, 15, 16. Neither do they concern, or were written for the use of former Ages and Persons onely ; but belong to all Ages and Persons, even to the end of the world, *Revelat.* 2. 3.

4. The Scripture contains *Milk for Babes*, and *Meat for them that are strong*, 1 *Cor.* 3. 2. *Heb.* 5. 13, 14. And though there be some dark places, hard to be understood, 2 *Pet.* 3. 16. Yet what is necessary to salvation is plain, and may be understood by the simplest and unlearnedest of the true Disciples of Christ who are taught by the Spirit of God, *Deut.* 29. 29. *Prov.* 6. 23. & 8. 8, 9. & 28. 5. *Mat.* 13. 10. 1 *Cor.* 2. 15. 1 *Job.* 2. 20, 27. whereas those that otherwise may be very learned, yet have not this spirit, they understand not the Scriptures ; but erre and wrest them to their own and others Destruction, *Isa.* 29. 11. *John* 7. 48, 52. 1 *Cor.* 2. 8, 14. *Mat.* 22. 29. 2 *Pet.* 3. 16.

5. This word, or Scripture, is the absolute, certain and infallible Rule of Faith, and Life or Obedience ; by which all Spirits, Doctrines, Men, and works to be tryed ; and no other writings whatsoever, (though written by the most knowing and holiest of men) are to be esteemed of equall authority, infallibility, and Divine Majesty with these, *Luke* 16. 31. 1 *John* 4. 1. *Isa.* 8. 20. And the Holy Scripture, next to the Spi-

of God who gave it forth, 2 *Pet.* 1. 19. 20, 21. is the best interpreter of it self; All Preaching is to be out of, and according to it, and nothing to be imposed upon or binding of the Consciences of any, but what is contained therein or agreeable thereunto, 1 *Cor.* 2. 13. *Jer.* 23. 28. *Mat.* 28. 19. *Act.* 18. 28. & 28. 23. Neither is there any thing to be added to or taken from the Scripture upon pain of everlasting damnation, — *Prov.* 30. 5, 6. *Gal.* 3. 15. *Revel.* 22. 18, 19.

*The Principal Doctrines which are declared, and I have received from the Scriptures — are  
Concerning God.*

There is but one, true, living God, *Dent.* 6. 4. *John* 17. 3. 1 *Thes.* 1. 9. &c. of whom, to whom, and through whom are all things, *Rom.* 11. 36. 1 *Cor.* 8. 6. *Eph.* 4. 6. The only Potentate, 1 *Tim.* 6. 15. To whom be Honour and Peace everlasting. *Amen.*

2. This God is a Spirit Eternal, Immortal, Invisible, most abundant in goodness, mercy and truth, to all that love and fear him, *John* 4. 24. 1 *Tim.* 1. 17. *Exod.* 34. 6. *Neb.* 9. 6. and a rewarder to them that diligently seek him, *Heb.* 11. 6. But most just, dreadful and terrible to those that hate him, and a consuming fire to such as go on in their wickedness. *Mat.* 1. 15. *Exod.* 20. 5. *Heb.* 12. 29. *Psal.* 68. 21.

3. This One God is distinguished into the Father, the Word (or Son) and the Holy Spirit, *Mat.* 3. 16, 17, & 28. 19. 2 *Cor.* 13. 14. Which are not three Gods, but one God, 1 *John* 5. 7. 1 *Cor.* 12. 4, 5, 6. The Father begetting, *Psal.* 2. 7., *Heb.* 1. 5. The Son begotten, and brought up with the Father from everlasting, *Prov.* 8. 22, 23, 24, 30. *Micha.* 5. 2. *John* 1. 1. & 17. 24. and the holy Spirit pro-

proceeding from both, *John* 14. 26. & 15. 26.  
*Gal.* 4. 6.

*Concerning the Lord Jesus Christ the Son of God.*

The Word, or the Son of God the Lord Jesus Christ, is Jehovah, *Gen.* 13. 7, 16. & 18. 1, 2. & 22. 11, 14. *Exod.* 19. 14. with *Heb.* 12. 27. *Isa.* 6. 1. with *Iohn* 12. 41. *Isa.* 45. 23. with *Rom.* 14. 10, 11. The True and Mighty, yea Almighty God, *1 Ioh.* 5, 20. *Isa.* 9. 6. *Tit.* 2. 13. *Iohn* 1. 1, 2, 3. Equal and One with God, *Iohn* 5. 18. *Phil.* 2. 6 *Iohn* 10. 30: & 17. 22. He knoweth and discerneth the Thoughts and Hearts of all men, *Mat.* 9. 3, 4. & 12. 25. *John* 2. 25. *Heb.* 4. 12. Which evidently (with many other undeniable Arguments) prove him to be very God, of the same Substance and Being with the Father; for none but God can know the Heart, *1 King.* 8. 39. *Ier.* 17. 10.

*Concerning the Holy Spirit.*

As the Lord Christ, the Son, so likewise the holy Spirit is God, *Acts* 5. 3, 4. *1 Cor.* 6. 19, 20. *2 Cor.* 3. 17. *Acts* 28. 25. with *Isa.* 6. 8. 11, 12. In the 8th, verse of which Chapter, the word *Us* (noting Father, Son, and Spirit, as also *Gen.* 1. 26.) is called Jehovah, v. 12. shewing that the Son and Spirit are the Lord Jehovah, which signifies, as the Greek renders it, *Ex.* 3. 14. — *One that hath his being of himself* — or as is more fully rendred, *Rev.* 1. 4, 8. *Who is, was, and is to come.*

*Concerning Gods Decrees.*

God to whom all his Works and People were known and foreseen from everlasting, *Acts* 15. 18. and who worketh all things according to the Counsel of his Will, *Eph.* 1. 11, did Determine and Ordain all things that should come to pass in time, *Acts* 2. 23. & 4. 28. & 17. 26. according to his own good pleasure and purpose, *Eph.* 1. 5, 9.

*Concerning Election*

God of his own meer love, before the foundation of the world, did predestinate and Elect in Jesus Christ a certain number (known only to himself) as well of Angels, as of Mankind, to be to the praise of his Grace, and to obtain Everlasting Salvation through Jesus Christ, *Rom.* 11. 5. *Eph.* 1. 4. 1 *Pet.* 1. 2. 2 *Tim.* 2. 19. 1 *Tim.* 5. 21. *Eph.* 1. 6. 1 *Thes.* 5. 9. To whom God also in Christ hath given his grace, and promised everlasting life before the world began, 2 *Tim.* 1. 9. *Tit.* 1. 2, And all these that are so chosen, are written in the Lambs Book of Life, shall certainly be saved, and cannot finally be deceived or fall away, *Rev.* 13. 8. & 20. 15. *Phil.* 4. 3. *Luke* 10. 20. *Rom.* 8. 29, 30, 33, 38, 39. *Mat.* 24. 24. *Rom.* 11. 7. *John* 6. 37, &c.

2. Such of Mankind as were Predestinated and Elected before time, were Predestinated and Elected unto the Adoption of Children, that thorough (not for, nor without) Real Sanctification, Sprinkling of the Blood of Jesus, and Belief of the Truth, they might be saved, *Eph.* 1. 4, 5. *Rom.* 8. 29, 30. 2 *Thes.* 2. 13. 1 *Pet.* 1. 2.

*Concerns*

*Concerning Reprobation.*

All those that were not elected to Salvation, as well Angels as Men, were by God (for the glory of his Sovereign Power and Justice) ordained of old to Condemnation, or to be dealt with according to Gods Justice for, and according to, their sins, 2 *Pet.* 2. 3, 4. *Jude* v. 4. 6. *Rom.* 9. 22. *Prov.* 16. 4. *Job* 21. 30. *Jer.* 6. 30.

*Concerning Creation.*

That God, the Father, Son, and Spirit, did make the World, and all the things therein, Visible and invisible, for himself according to his pleasure, and that very good: and Man (or *Adam*) in particular Perfect, and after his own Image, *Gen.* 1 *Eccles.* 7. 29, &c.

*Concerning the Fall of Man.*

Some of the Angels (now called Devils) sinned, and kept not their first Estate; 2 *Pet.* 2. 4. *Jude* verse. 6. *John* 8. 44. And *Adam* (comprehending also *Eve*) sinned, and all mankind in him; whereby all are become sinners, and under the Judgement of God, and by that one sin subject to Death, Bodily, Spiritual, and Eternal: and all, as well the Elect as others, are born in sin, and are by Nature the Children of Wrath, under the Law and Curse; out of which condition, no man can redeem himself, or his Brother, *Gen.* 3. *Rom.* 5. *Psalms* 51. 5. *Job.* 25. 4. *Ephes.* 2. 2. *Gal.* 3. 10. *Psal.* 49. 7.

*Concerns*

*Concerning the promise of Salvation by Christ.*

Immediately upon the Fall of *Adam*, God made a Promise of his Son, the Seed of the Woman, *Gen. 3. 15.* And afterwards often before the Law, made and renewed a Covenant with *Abraham*, and the Fathers, (called the Gospel, *Gal. 3. 8.*) concerning him, how all Nations (that is, all Believers) as well Gentiles as Jews, should be blessed; that is, justified and saved through and by him, *Gen. 12. & 17. & 22. Rom. 4. Gal. 3.* And therefore the Law that was given after, was neither intended, nor able to disannull the Promise (or that Covenant) nor to give Life and Salvation to any, *Gal. 3. Rom. 3. & 4.*

*Concerning the Lord Christ, and those that are Redeemed by him.*

1. The Son of God did often appear, both in the likeness of an Angel, and of a man, before and under the Law, *Gen. 16. & 22. Exod. 3. Iosh. 5. Jude. 2. 1. & 6. 11, 14. & 13. 6. 22.* He was also clearly represented by many Types and Figures; by Men, *sc. Adam, Abel, Noah, Abraham, Isaac, Joseph, David, Solomon, &c.* The First-born, the First-fruits, Sacrifices, and by many other things, *Col. 2. 17. Rom. 5. 14. Heb. 8. 1. & 9. 11, 12.*

2. All the Prophets did clearly prophesie of him; and some of them in particular, that he should proceed from *David*, out of the Tribe of *Judah*, be born in *Bethlehem*, of a Virgin; yea the very time when he should be born was also foretold; and that he should be a Prophet, Priest, and King; a Judge and Saviour to his people; that he should Die, Rise up again, Ascend up into Heaven, sit upon Gods Right Hand, make  
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Intercession, give Gifts unto men, and come again to judge the world ; the fulfilling of which, the History of the New Testament doth plainly and fully shew ; so that there is a sweet and exact Harmony and Consent between that and the Old Testament herein, *Luke 24. 25, 26, 27. & 45, 46, 47. Acts 3. 18, 21, & 10. 43. & 13. 39, &c.*

3. In the fulness of Time appointed and promised by the Father. God out of his own free and great love sent this his only begotten Son into the world, *Gal. 4. 4. Eph. 1. 10. John 3. 16. Rom. 8. 32.* And the Lord Jesus Christ out of the like love willingly came into the world, took upon him the Nature of Man (or the seed of *Abraham*) and the Form of a Servant, being made like unto his Brethren, and in all points Tempted (or Tried) as we are, yet without sin; yet being made sin, and a curse for his people, he dyed a shamefull and a cursed death, bearing as well the wrath of God upon his soul. as painful Punishment from men upon his body. *Eph. 5. 2. Phil. 2. 7. Hebrews 2. 14, 17. 2 Cor. 5. 21. Col. 3. 13. Matthew 26. & 27, &c.*

4. The Lord Jesus Christ, by dying and offering up himself as a Sacrifice to God the Father, through the eternal Spirit, hath perfectly satisfied for the sins of all that were saved before his coming in the flesh, or that shall be saved hereafter ; having also reconciled them to God his Father, and procured everlasting redemption for them, *Rom. 5. 9. Col. 1. 21, 22. Heb. 9. 12, 14, &c.*

5. All those for whom Christ dyed, for them he rose again, appeared in Heaven, and continually makes Intercession for ; which he doth not do for all, but for those that God the Father chose in him, and gave unto him to be his Body, his Church, his Children, Friends and Flock, *John 10. & 15. & 17. Heb. 2. Eph. 1.*

14. &c. And when mention is made of his dying for the world, 1 Tim. 2. 5. John 6. 51. 1 John 2. 2. &c. It is to be understood, as when *Abraham* is said to be Heir of the world, Rom. 4. 13. that is, of all Believers in every nation throughout the world, John 11. 51, 52. John 17. 9, 19.

6. There is no other Mediator between God and Man, but only the Lord Christ, nor no other Foundation can be laid besides him, neither is there Salvation in, or through any other, but in and through him alone ; neither can any be accepted, justified, or saved (either in whole, or in part) by the Law, or by their own Righteousness and Works, 1 Tim. 2. 5. 1 Cor. 3. 10, 11. Acts 4. 11, 12. Rom. 3. 4, & 5. Phil. 3. 8, 9. Gal. 2. 16. & 3. &c.

### *Concerning Justification and Justifying Faith.*

1. All the Elect of God were gathered into Christ, and their sins laid upon him, and he by his own Perfect and Personal Obedience, without them, made full satisfaction unto God for them and their sins, and they were accepted and virtually justified in him as their Head and Representer, before they did actually believe ; as they were sinners in the first *Adam*, before they actually committed sins themselves ; as upon the payment of the Debt by a Surety, the Debtor is as really and truly discharged, as if he had paid it with his own hand ; and Christ their Surety being justified at his Resurrection (as the Apostle speaks, 1 Tim. 3. 16) must be justified also from that Debt which was theirs (for he had none of his own, Dan. 9. 26. 1 Pet. 2. 22, 24.) and so consequently they must be justified in him. Thus the Apostle plainly affirms —  
*God was in Christ* (i. e. at the time of his Death ; for with

with reference to that doth the Apostle there speak) reconciling the world, ( i. e. that World, as was mentioned before, whereof *Abraham was heir* ; viz. the Elect, both *Jews and Gentiles*, *Rom. 11. 12. 15.*) not imputing to them their Trespases; *2 Cor. 5. 19.* so the same Apostle in another place, saith *Who shall lay any thing to the charge of Gods Elect?* (meaning hereby all the Elect, as well such as are to believe hereafter, as those who do believe already) it is God who justifieth, who is he that condemneth? it is Christ that dyed --- *Rom. 8. 33, 34.* And Christ prayed on Earth, as well for those that were to believe, as for those that were already Actually Believers -- *John 17. 20.* And all Elect Children that dye in their Infancy, must be so Justified from Original sin, for they cannot actually believe.

2. Notwithstanding that *Virtual justification*, which the Elect have in their Head Christ, as they are considered members of his Body, and Part of the Universal Church; yet the Scripture shews that there must be, after they are called by the preaching of the Gospel, a personal and (as I may call it) an actual Justification of every one that is to be saved, *Rom. 8. 30.* and that by Faith only, without Works, before God, *Rom. 3. 23. --- 25. Rom. 4. 1, --- 5.* Yet that Faith which justifies, cannot be alone, but is accompanied with good Works, which justifies Believers before Men, and manifests their Faith to be a True and living Faith, *James 2. 17, 18.* as the Fruits of Trees do shew the nature of them, but are no causes of their Root, Life, or Growth.

Justification is wholly of Gods Grace, through the Redemption, Righteousness, and Blood of Jesus Christ, *Rom. 3. 24, 25.* whereby those who truly believe in him have all their sins forgiven, which will never be imputed, nor remembered against them

them any more ----- *Romans* 3. 22, 26. *Hebr.* 10. 14. 17.

True Faith also, by which the soul looks on Christ, takes hold on him, receives him, becomes one with him, and whereby Christ dwells in the Hearts of Believers, is the gift of God, *Iohn* 6. 44, 65. *Eph.* 2. 8. &c 3. 17.

*Concerning the Spirit of Adoption and Regeneration.*

1. All those that truly believe, God gives unto them Power (or rather as the word *ἐξουσία* signifies, Right or Privilege) to become his children, *Iohn* 1. 12. and they receive the Spirit of Adoption, by which they are led, and enabled to come with confidence and boldness unto God, and to call him Father, through Jesus Christ, *Rom.* 8. 14. 15. *Gal.* 4. 5, 6. The spirit it self also dwells and abides in them, as the chiefest evidence of their being the children of God, --- *Iohn* 14. 16, 17. *Rom.* 8. 16. 1 *Iohn* 4. 13.

2. Regeneration, Sanctification, and Repentance, (which are the same in effect) is a renewing of the Heart, and a subduing and cleansing of the Power and Filth of sin, with a quickning of the soul to live like Christ; these are absolutely necessary to salvation, *Iohn.* 3. 3, 5. *Rom.* 6, &c. Yet these also, as well as Faith, are the gifts and works of God, which he giveth through and for the sake of his Son, and works by his Spirit in those whom he intends to save, *Ezek.* 36. 26, 27, 28. *Acts* 11. 18, &c.

3. No man (much less all men) hath by nature, or before his conversion, either the Spiritual light, or true Faith, or Christ, or his Spirit in them, or a will or love to that which is spiritually good, or power to come to Christ, or to be subject to his Law and Will, but

but by nature and before conversion, the best are blind, unbelieving, without Christ, and without the Spirit, unwilling, wilful, weak and wicked, *John 3. 5, 6. Rom. 5. 6. & 8. 7. Eph. 2. 1, 2, &c.* Yet sinning against the Light and Law of Nature, and not worshipping God according to what is revealed of him, by the works of Creation, they are left inexcusable, *Rom. 1. 20, 21.*

*Concerning Redemption from the Curse of the Law.*

All true Believers are really and actually redeemed from the Curse and power (or Dominion) of the Law, and are under Grace, or the Blessings, Promises, and Privileges of the Covenant of Grace, both Temporal and Eternal, --- *Rom. 6. 14. & 7. 4, 6. Gal. 3. 13.* On the contrary, all Unbelievers and wicked persons are, and remain under the Law and Covenant of works, *Gal. 5. 4.*

*Concerning the two Covenants.*

From the beginning of the world there have been two Covenants in being, viz. The Covenant of Grace, and the Covenant of works, called the Law and the Gospel; and all and every person in the world have been and are under one of them; the first requiring the Obedience of works, the other the Obedience of Faith; and these are the conditions of the two Covenants, *Rom. 10. 4, 5, 6, 7, 8, 9, 10, 11. Heb. 8. 7, 8. &c. & 10. 15, 16, &c. 22.*

*Concerning*

*Concerning Perseverance in Grace.*

Those that do truly believe, and are once in and under the New Covenant; and in the true grace of God, as the Apostle speaks, *Rom. 5. 2.* cannot absolutely fall and utterly perish, for they are passed from death to life, *John 5. 24.* they are in Christ and God the Father's hand, *John 10. 28, 29.* they have the Spirit abiding in them unto eternal life, *1 John 3. 24.* they sit rogeshet in heavenly places in Christ, *Eph. 2. 5, 6.* and he makes intercession for them, *John 17. 20.* and the Decree, Oath, and Promises of God are sure to all the seed, *Rom. 4. 16.* that they shall not depart from God, *Jer. 32. 40.* *1 John 3. 9.* and that he will never leave nor forsake them, *Heb. 13. 5, 6.* and that he or every one that believeth, shall be saved, *Mark 16. 16.* and shall not come into condemnation, for there is no condemnation to them that are in Christ Jesus, *Rom. 8. 1.*

*Concerning assurance of Salvation.*

i. Believers are to be exhorted to make their calling and election sure, *2 Pet. 1. 10.* and this they may certainly attain unto, for God hath promised it, Christ hath prayed for it, and many of the Saints have attained unto it, *1 John. 2. 3, 5. & 3. 14. &c.*

2. Though there are many signs and evidences of the truth of grace, laid down in the Scripture; and such as Believers may find in themselves; as, Love to God and to his people; respect to all Gods Commands; and hatred to, sorrow for, and power against all in-bred corruption, &c. Yet the chiefest and most undoubted evidence is the spirit it self; *1 John 3. 24. & 4. 13.* and the Witness and Sealing of it, *Rom. 8. 15. Eph. 1. 13.* which Believers

Believers have most commonly after they believe, and not at their first believing, *Gal. 3. 14.* and there may be a true Faith mingled with much Doubting, *Mat. 14. 31.* and many of the children of light may walk in darkness, and be ignorant of their state, *Isa. 50. 10.* Yet such bruised Reeds God will not break, nor quench such smoaking Flax, (*i. e.* such weak and Doubting Christians, or their Faith) till he bring forth Judgment into victory, or help them to overcome, *Mat. 12. 20, 21.*

3. It is possible also, that such believers as have attained unto a full Assurance, may afterwards (either through the hiding of Gods countenance for Tryal of them; or by falling into some great sin, or by some sore and violent temptation, or through their Remissness in Religious Duties, or the like) have their Assurance darkned; shaken, and weakned; and thereby their Souls may be much troubled and discomforted, *Psal. 30. 7. Cant. 2. 1, 2. & 5. 2, 3, & c.* yet in their darkest and most doubting condition, they cleave unto the Lord, remember his former dealings, acknowledge these doubts to be their Infirmities; and they find and feel some workings of the Spirit and Grace within them, and still continue in Prayer and other Ordinances, waiting upon the Lord till he return unto them, revive them, restore the joy of his Salvation, and settle them in their old Estates. as he hath promised. For this read *Psal. 22. & 51. & 77.* throughout, *Lam. 3. Isa. 8. 17. & 50. 10. & c.*

### Concerning Growth and Perseverance in Grace.

1. Those that have true Grace, whether little or much, they should labour to grow therein, and to add one Grace to another, going from strength to strength,

perfecting holiness in the fear of God, and still pressing after the things that are before, endeavouring to be holy, Merciful, and Perfect, as God is, and to walk as Christ walked, 2 *Pet.* 1. 8. & 3. 18. *Phil.* 3. 11. --- 14. 2 *Cor.* 7. 1. 1 *John* 2. 6. &c.

2. Though there is to be a pressing after perfection, as also an attaining unto it in some sense, as Perfection of Justification, and of the Truth of Sanctification; and likewise comparatively. Some attain to more Grace than others, who are called *τελειοι*, or *Perfect*, by the Apostle, 1 *Cor.* 2. 6. *Phil.* 3. 15. *Heb.* 5. 14. yet the best of Gods people, whilst they are on earth, have sin in them working in their Members, and they offend in many things; knowing also, and doing but in part (as the Apostles themselves acknowledged *Paul*, *Romans.* 7. *James*, *Jam.* 3. 2. *Iohn*, 1 *John* 1.) and they that say they have no sin, but are perfect (or without sin) they will be found perverse (as *Iob* saith, c. 9.) and they deceive themselves, and the Truth is not in them, 1 *John* 1. 8; 10.

3. As there is a growing in Grace, so there is a persevering, and continuing, and holding on and out, in the Will, Way, and profession of Christ unto the end, without turning to the right hand, or to the left; and without back-sliding, or halting between Opinions, or being formal and luke-warm in Religion; But striving against sin, and seeking to overcome through many sufferings, and to run our spiritual Race, till we finish our course: for to such doth Christ promise the Crown of Life, and in his grace and strength alone we must overcome; and therefore must always depend upon, and humbly implore his help, who is the Finisher, as well as the Author of our Faith, that we may be able to withstand all evils, and to stand compleat in the will of God, being not high minded, but fearing; nor doubtful-minded, but believing, *Matthew* 24. 13.

*Revel.* 2. 10. & 3. 11, 15, 16. *Heb.* 12. 1, 4.  
*Phil.* 4. 13. *Collos.* 4. 12. *Rom.* 11. 20. *Luke* 12.  
 19, 32.

### Concerning Good Works.

1. They that do believe, and are Gods workmanship created thereunto, are to be careful to maintain good Works; which tend to the praise and glory of God; and the good and profit of men; and are also (as was intimated before) evidences of a true and lively faith in God, and of our love both to God and Men, *Mat.* 5. 16. *Eph.* 2. 10. *Tit.* 3. 8, 14. *Iam.* 2. 17, 18, 22. *Iohn* 14. 21. 1 *Iohn* 3. 17. *Gal.* 5. 6.

2. Those works only are to be accounted good works, which are commanded by God, and agreeable to his Word; and not such as are devised and esteemed by men only to be so: and to offer unto God any thing in his service which he requires not, is abominable to him, and Unprofitable and Sinful to them that do it, 1 *Kin.* 11. 7. *Ier.* 32. 35. *Mic.* 6. 6, 7, 8. *Mat.* 23. 9. *Col.* 2. 20. --- 24. *Tit.* 1. 14.

### Concerning Baptisme.

1. Outward Baptism, or Water-Baptism, is a solemn significant dipping into, or washing with water the Body in (or into) the Name of the Father, the Son, and the Holy Ghost only, *Mat.* 28. 19. It signifies the Death, Burial, and Resurrection of Christ, also the spiritual cleansing and washing of Justification, and Regeneration (or Sanctification) together with the Baptism, or pouring forth of the gifts of the Holy Spirit, *Rom.* 6. 3, 4, 5. *Col.* 2. 12. *Heb.* 10. 22.

2. Though Baptism be not absolutely necessary to salvation, yet being commanded by Christ, it is the

duty of all professing and visible Believers, and penitent persons : Men and Women, to be Baptized once, and that upon the first Believing and Conversion, and before they enter into a particular visible Church, or partake of the Lords Supper : *Acts* 2. 41, 42. Yet it is not Baptism, but an Interest in Christ, that gives any a Right to either : Neither is it the proper work of Baptism to conferr or work grace, but to seal, confirm and encrease it, *1 Pet.* 3. 21. much less are all those that are Baptized true believers and saved, *John* 3, 3, 5. *Acts* 8. 13, 23,

3. But in this of baptism, as in many other cases, difference in perswasion and practise may well consist with Brotherly love and Christian communion, see *Phil.* 3. 15. *Rom.* 14, &c.

### *Concerning Churches and Church-Assemblies.*

1. It is a Gospel-Ordinance for Saints to gather themselves together into Christian societies, or particular Churches, that they may the better perform such duties as they owe unto the Lord, and to one another : and it is the duty of all believers, if possibly and conveniently they can, to joyn themselves unto some such Church, and being joyned, to continue members thereof, unless some necessary and good reason occasion the contrary ; and then to depart with consent of the Church of which they are members, *Cant.* 1. 7. 8. *Acts* 2. 47 & 9. 26, 27, 28. &c.

2. The particular visible Churches under the Gospel did not consist of whole Nations, Countries or Cities ; nor of the generality and Multitudes of either, but of such Companies (many or few in them) that did receive and profess the Doctrine of the Gospel, were converted and called to be Saints, separated from the world

world, both its sins and services ; and united and given up to the Lord, and to one another, to live according to the will of God in all things, *Acts* 5. 12, 13, 14. & 17. 4. & 19. 8, 9. *1 Cor.* 1. 2, &c.

3. Such particular Churches had, and still have distinct power, each within it self, of admitting and ejecting members, of choosing their own Officers, and of ordering all other matters relating to the Church: and none of them, nor their Officers were charged with the errors and evils of others, unless they were among themselves guilty of the same ; neither have any of them, or their Officers any power over any other Congregation or Members ; yet as those particular Churches are parts of the Universal Church or body of Christ, which is his fulness, so they are all to be helpful to one another, and to walk by one and the same Rule, *Acts* 6. 5. & 14. 23. *1 Cor.* 5. 12. *Rev.* 2. & 3. *Phil.* 3. 15, 16. &c.

### Concerning Church-Officers.

As Christ hath given extraordinary and ordinary Officers, as Apostles, Prophets, Evangelists, Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, and for the edifying of his body (or Church) in general ; and this without any limitation of Time, *Eph.* 4. 11, 12. *1 Cor.* 12. 28, 29 so, for the feeding, teaching, ruling and ministering to the poor and sick of the Church, the Lord hath appointed *Elders* (or *Bishops* which in Scripture language are all one, *Acts* 20. 17, 28. *Phil.* 1. 1. *Tit.* 1. 5, 6, 7. and *Deacons* (and *Deaconesses*) or *Widows*, *Rom.* 16. 1. *1 Tim.* 5. 9, 10. with other *Helps*, who are to be chosen by the Churches themselves, and ordained as formerly they were, either by Apostles, or some appointed by them,

as Evangelists, or by some Teachers in those particular Churches, 1 Tim. 4. 14. 2 Tim. 2. 2, Tit. 1. 5. 1 Tim. 5. 21, 22, &c.

*Concerning the Lords Supper.*

The Lord Christ also instituted and ordained for his Church and Disciples onely, that especial Ordinance called his Supper, or the Communion of his Body and Blood, to put them in remembrance of his Death, till he came again ; and to confirm that spiritual Union and Communion they have with him, and as an ordinance to convey more Grace unto their souls; And this, together with Baptism are, and may be accounted (though not so called in Scripture) Gospel-signs and seals of the Covenant of Grace ; as Circumcision and the Pascheover were before unto the Jews, *Mat. 26. 26, 27, 28, 29. 1 Cor. 10. 16. & 11. 23, 24, 25, 26. Rom. 4. 11. Col. 2. 11, 12.*

2. The command and example of Christ and his Apostles, are to be observed both in the giving and receiving of this ordinance : After the Bread and Wine are Blessed (or set apart, and a Blessing sought on them) The Minister is to take both of the Bread and Wine himself, and to give of both kinds to the Disciples or Members of the Church, sitting or leaning, *Mat. 26. 20, 26.* But to give it privately to persons upon their sick beds, or to keep back the Wine from the People, or under pretence of humility to give it unto the Congregation kneeling, are contrary to the Institution of Christ, see *Acts 20. 7. 1 Cor. 11. 20, 23.*

3. As the true Churches and Disciples of Christ should often partake of this ordinance, so those that are without Christ, his Covenant, and Church ; who are ignorant, unbelieving, and ungodly, have no right thereto at all ; and Christ forbids to give holy things to  
such,

such ; and they that eat and drink the same unworthily do both profane and pollute the Name and Ordinance of God, and eat and drink damnation to themselves, not discerning the Lords Body, *Acts* 2. 42. & 30. 7. *1 Cor.* 11. 25, 27, 29, *Mat.* 7. 6.

### Concerning Preaching and Prophecyng.

Preaching of the Gospel, or Evangelizing, which is to be to all Nations, and to every creature, is to be performed by such as are gifted, called, and sent, either immediately by Christ (as the Apostles, and seventy Disciples were) or by his Church, *Acts* 13, 1, 2, 3. or, in case of Persecution, by such as are scattered Members, to whom God may open a door for the preaching of his word, to such as want the same, *Acts* 2. 1, 4. & 11. 19, 20, 21.

2. Prophecyng is another Gospel-Ordinance; which is either a fore-telling of some future things by divine Revelation, which is an extraordinary and peculiar gift of God, yet promised, *John* 16. 13. and given to several in Gospel-days; *Acts* 11. 27. & 21. 9, 10. *1 Cor.* 14. 26. *Eph.* 4. 11. or else it is a speaking unto men to edification, and exhortation, and comfort ; or a teaching of believers to observe all things that Christ hath commanded : which is a distinct thing from Preaching, though of the same Nature, and doth more properly and peculiarly belong to the Church, and those that are within, as the other doth to the world, and those that are without, *1 Cor.* 14. 22. *Mat.* 28. 19, 20, compared with *Mark* 16. 15.

## Concerning Prayer.

Prayer is a special part of Gods worship, being a pouring out of the soul in confessions, supplications, and thanksgivings to God through Christ, by the help of his spirit, *Eph. 6. 18. Jude v. 20. 1 Tim. 2. 1, 8. &c.*

2. Though that most excellent and comprehensive perfect Prayer, that Christ taught his Apostles, i Directory and Rule to Teach Believers to pray accordingly; and likewise that very Prayer may be used *Verbatim*: Yet Christ did not impose it upon them, nor tie them thereto, neither did Christ or his Apostles ever ordain or impose any other form: much less then should any other Persons usurp this authority over the Church and people of God; and therefore all such as make, enjoin, or observe such humane Forms, follow the Traditions of Men, and not the Word of God, see *1 Cor. 11. 1, 23. 2 Cor, 1. 24. Mark 7. 6, 7, 8.*

Though the Prayers of Unbelievers be abominable to the Lord, because of their sins, and their being out of Christ; yet it's their duty to pray, and it is lawful for believers to pray where Unbelievers are present: we find our Saviour himself and many of his Saints, using divers gestures in prayer, as kneeling, lying on the face, standing; all very lawfull and acceptable, if the heart be filled with true faith, love, sincerity, humility, and zeal to God.

Concerning singing of Psalms, Imposition of Hands,  
and other Gospel ordinances, not yet  
repeated.

1. Singing of Psalms (particularly Scripture-Psalms) Hymns, and Spiritual songs, is a continued Gospel-ordinance, and duty; and to be performed by all, but especially in the Churches, *Mat.* 26. 30. *Eph.* 5. 18, 19. *Col.* 3. 16. &c.

2. Laying on of Hands, is one of the Principles of the Doctrine of Christ, and a Gospel-ordinance, practised in the primitive times, (and not yet abrogated, as appears by any Scripture) being used upon those that were sent out of the Churches to preach the Gospel, *Acts* 13. 3. or upon believers after their Baptisme, in order to their receiving the Holy Ghost or the gifts thereof, *Acts* 8. 17. & 9. 17. & 19. 6. or else for the healing of the sick, *Acts* 28. 8, &c.

3. Visiting of the sick, and for the elders to anoint them in the name of the Lord, is a Gospel Ordinance and not repealed, *Jam.* 5. 14, 15.

### Concerning Excommunication.

Another Ordinance continued in the Time and Churches of the New Testament, is a power given by Christ to deal with such members as walk disorderly, *2 Thes.* 3. 6. that refuse to hear the Church, *Mat.* 18. 17. commit some scandalous sin, *1 Cor.* 5. or deny and destroy the Faith or Fundamentals of Religion, as the Resurrection, &c. *2 Tim.* 2. 16, 27, 18. & *1 Tim.* 2. 20.

2. The Ordinance is to be solemnly performed in the name of Christ, by the whole Congregation (yet

mini-

ministerially by the Officers thereof) and according to the nature of the offence, whether by Admonition without Ejection, *1 Thes. 5. 14.* or Ejection and casting out, till repentance manifests it self in the excommunicated Person, and then he is to be restored, *1 Cor. 5.* with *2 Cor. 2. 6, 7, 8.* or else an utter and absolute excommunication, and rejecting of the Person, till the coming of Christ, *1 Corin. 16. 22.*

### *Concerning Magistrates and Rulers.*

1. Magistracy is an Ordinance of God, and Rulers or Magistrates (whether supream or subordinate) are Gods Ministers, Reigning by, under, and for him, entrusted with the sword of Justice, for the encouragement and praise of such as do well, but a terror to evil works, or a revenger, and executor of wrath upon those that do evil, *Rom. 13. 2, 4.* *1 Pet. 2. 14.* *1 Tim. 2. 2.* *Prov. 8. 16. 17.* *2 Chron. 19. 6.*

2. The most High God, who is King of Kings, and Lord of Lords, who ruleth in the Kingdom of Men, and giveth it to whomsoever he will, he exalteth and pulleth down, altereth and removeth Kings and other Rulers at his pleasure, *Psal. 75. 6, 7.* *Dan. 4. 25.* *2 Chron. 11. 4.* *2 King. 9. 3, 6, 7.* sometimes giving bad Rulers, and at other times taking away such as are good, in a way of Judgment, for the sin of a people, *1 Samuel. 8. 16. 19.* *Hosea 13. 11.* *2 Chronick. 34. 28.*

3. Though the worst Rulers do not Reign without the pre-science and permission of God, yet such Governours as rule contrary to the revealed will of God, and to the true end of Government. do rule without Gods approbation, and are accounted by him as no Rulers, *Hosea 11. 4.* *Ezek. 34. 5. 10. 21.* *Jer. 5. 1.*

And some of them are said in Scripture to have their power with, and to exercise it for the Beast, and therefore are called the horns of the Dragon, and of the Beast, (*Daniel* 7. 20. 24. *Revel.* 13. 1. *Chap.* 17. 3. 16.)

4. As it is unlawful for Rulers to command any thing that God hath forbidden, and to compell men to obey the same, or to forbid any thing that God commands; so it is lawful for the servants of God to disobey such commands, *Dan.* 3: 18. *chap.* 6. 10, 11. *Acts* 4. 19, 20. *chap.* 5. 29.

### Concerning Antichrist.

Though there were many Antichrists in the Apostles time, 1 *John* 2. 18. yet there was one in a more special manner to come after those days, who is called the Antichrist, 1 *John* 2. 22. the man of sin, 2 *Thes.* 2. 3. the Beast, the false Prophet, and the Destroyer, *Rev.* 13. c. 9. 11.

2. This Antichrist is one that sits in the Temple of God, assuming and exercising power above those that are called Gods (above Magistrates) 2 *Thes.* 2. who beareth the woman or the Harlot, the City Rome which was built upon seven hills, *Rev.* 17. 3. 9. 18. who, under pretence of being for Christ, doth indeed fight against him, and destroy his true Worship, *Rev.* 13. 7. 11, who deceive the world by his miracles and lying wonders *Rev.* 13. 13, 14. 2 *Thes.* 2. 9. whose reign was to begin at the fall of the Roman Empire, 2 *Thes.* 1. 6, 7: where together with him True Kings were to arise out of that state, and is to give their power to him, *Rev.* 17. 12, 13. All which since it is exactly, faithfully and literally agree to the Pope of Rome, we may say concerning him, Is this the Antichrist that is to come or may we look for another.

Concerning the conversion and calling  
of the Jewes.

Though the Partition Wall between Jewes and Gentiles was broken down by the Death of Christ, *Eph.* 2. 14. 15. and now all true Believers both Jewes and Gentiles are brought into our Fold and special Fellowship, *John* 10. 16. *chap.* 11. 51, 52. *Eph.* 2. 16, 17, 18. Yet is the generality a body of that Relation, the Jewes, for their unbelief, hardness of heart, rejecting of Christ, and disobeying the Gospel, were rejected and scattered; so for the sake of their Fathers *Abraham, Isaac, Jacob, David*, and for the fulfilling of the promises made to them. The Jewes shall yet before the end of the world, be generally converted and reconciled to God (*Rom.* 11. 25, 26. to the 31st.

22. Their conversion will be both a strange and a sudden thing, and therefore is often called and compared unto the Resurrection from the dead, and to a Nation born in a day, *Ezek.* 37. *Isa.* 66. 8, 9.

23. This glorious and great work of their conversion will be wrought in an extraordinary way, as their deliverance out of Egypt was, *Mic.* 7. 15. *Is.* 11. 16. and seems to be by the appearing of the Son of Man, or of the sign of the Son of Man, in the clouds of Heaven, *Zech.* 12. 10. with *Rev.* 1. 7. *Mat.* 24. 30, 31.

4. When the Jewes are thus called many others will lay hold upon them and joyn with them, because of the miracles and the appearance of God among them, *Zach.* 8. 21, 22, 23.

5. They

5. They shall return out of all lands where they are now scattered into their own Countrey, as they did out of Egypt and Babylon, *Isa. 11. chap. 2. 7. 12, 13.* they shall re-build the City *Jerusalem, Jer. 30. 18. verse 31, 38, 39, 40.* and shall dwell there and their posterities therein, and in the Land of Judah, *Zach. 2. 12. chap. 8. 7, 8. chap. 12. 6.* and they shall partake in an eminent manner of the spirit, and of his graces, *Ezekiel 39. 24. Zach. 12. 10.* and be abundantly blessed with all co-eternal blessings. The first and chiefest power upon earth will be exercised by and among them. To the astonishment and destruction of their enemies, *Micah 4. 8. chap. 7. 16. Acts 7. 1. 6.*

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*A Short Appendix to this Confession of Faith, or  
Signs of a True Believer.*

1. **H**E is one that hath had clear convictions of sin especially his master sin, and unbelief also of the want and worth of Christ, and of punishment for sin, as the due desert of sin, *John 16. 8.*

2. He is unbottomed and broaken off from himself, he hath no confidence in himself (his birth education, parts, performances) and best works are impure in his own sight, *Phil. 3. & 3. Isay 64. & 6.*

3. He is hardly brought to believe, he hardly believes that he doth believe, and hardly casts away his confidence when he doth once truly believe.

4. He prayeth to God most against his dearest and

master sin, and praiseth God most when he hath power against it.

5. He never repents for any sin forsaken, or good he hath done, or Affliction he hath suffered for Christ.

6. In reading of Scripture he observes what helps on his holiness, and teacheth self-denial, as well as what increaseth knowledge.

7. He cares not what he hath, whether he goeth, what he suffers with Christ, and without Sin.

8. He is one that resolves to follow Christ through every condition, yet much suspects and fears he shall not be able to hold out.

9. He seeks and prizes holyness, to serve God here as much or more then happiness hereafter.

10. Above all care, he bends himself to keep from his Master Sin, 2 Sam 23. 24.

11. He neglects not his duty though he knows there is great danger in doing it, Dan. 6. 10.

12. He is one that is careful to lay in, and to get true grace in his heart as well as in his profession, like the wise Scribe, Matthew 13. and wise virgin, Mat. 25.

13. He cleaves to the Lord and follows him in the worst of times, when others forsake him, not crying *Hosannah* to day, and Crucifie him to morrow.

14. He takes patiently and thankfully the hardest words and the hardest dealings from God, 1 Sam. 3. 18. 2 Kings 20. 9. 19. Job 1. 14.

15. He is much affected with, and afflicted for the sufferings of the godly, and sins of the wicked as David, Jerom, Lot, Paul.

16. He is one that when recovered out of his back-sliding, remembers his former good condition,

with praises more to God, and hatred more to sin, *Hos.*

7, 14, 2, 3.

17. He seeks and esteems sincerity more then any garnishing gifts, and prizeth plain and poor Saints that are honest and upright, more then those that hath parts and wealth, if less sincere.

18. He devoteth himself more to Gods fear, and desireth grace for grace sake, *Neb.* 1. 11.

19. His chief delight is amongst the Saints, especially those that excell in vertue.

20. He is one that upon the least apprehension of Gods withdrawing from him, that seeks God the more earnestly.

21. He is one that upon every new mercy received is with new thankfulness delighted.

22. He hath such pity for perishing people, that he cannot but weep at the sense of their ruine, *Luke* 19. 41.

23. He is one that prosperity doth not lift up, nor adversity cast down.

24. Every company is burthensome to him that is not designing Gods glory.

25. The longer he is acquainted with Christ, the greater is his affection to Christ.

26. He is one that knows the voyce of Christ, and will hear his voyce only, *John* 10. 4, 5. 1 *John* 4. 6.

27. He is one that lays the sins of Professors so much to heart, that it makes him walk sadly.

28. He is one that prays at his first conversion, *Acts* 9. 11. God hath no Still-born children.

29. He is one that upon self suspicion doth greatly desire to be searched, and doth earnestly search himself that his work may be of God approved, *Psal.* 77. 6. *Psal.* 139. 1.

30. Under deep distress or languishing, Gods promises

uses are then most pretious to him.

31. His faith helps on his holyness, and his holiness holds up his faith:

32. Whereever he goes he carries a constant jealousy with him over his heart, proving its affectedness to God and goodness.

33. He hath a soft, circumcised new heart, and is a new creature, *Ezekiel* 36. 26. 2 *Corinthians* 5. 17.

34. The peace of Christs house is the chief joy of his heart.

35. He is more afraid of the hell in sin than the hell after sin.

36. He doth never resolve to goe on in any known sin.

37. He is one that had rather dwell in a Cottage with the humble, then in a pallasce with the Ungodly.

38. He respects all, and rejects none of Gods commandments.

39. He often asks his heart, what am I? what a doing? whether a going?

Some

As an Appendix to his Confession of Faith you have here 12. brief Arguments concerning Beleivers Baptism, which were bles'd to the satisfaction of a Doubting friend (upon that subject) to whom he sent them.

1. **B**Ecause God commands, *Act. 2. 38. and 10. 48. and 22. 16.*
2. Because of the promises made to this Ordinance, and to them that submit thereto, *Matt. 16. 16. Act. 2. 38.*
3. Because thereby they imitate Christ and his Apostles, *Matt. 3. 13. Luk. 3. 21. 23. Act. 9. 18.*
4. Because it is one of the Principles of Religion, *Heb. 6. 1, 2.*
5. Because it is part of righteousness, and practising it is part of fulfilling righteousness, *Mat. 3. 15.*
6. Because of the significancy of it, signifies.
  1. Jesus Christs death, burial and resurrection, and our justification thereby, *Rom. 6. 3. 4. Mar. 1. 5. Act. 22. 16.*
  2. Our putting on of Christ *Gal. 3. 27.*
  3. Our Sanctification is mortification and vivification, *Rom. 6. 2. 5. Col. 2. 12.*
  4. The Baptism of the spirit, or the gifts of the Spirit, *Act. 1. 5. Tit. 3. 5. 6.*
  7. Because it is a Seal of the Covenant of Grace, coming in the room of circumcision, *Col. 2. 11,* compare with *Rom. 4. 11.* This such as are for Infants Baptism acknowledge.
8. Because it was and still should be a badge of Christianity, and a discriminating character of saints, and beleivers, from the world and unbeleivers, *Act. 10. 47. 1 Cor. 15. 29.*

Because

9. Because it is a concomitant of faith and faith,  
and it ought not to be separated, *Eph. 4. 5. Ait. 8.*  
12.

10. Because not to be baptized is a rejecting of  
the Counsel of God, *Luke 7. 30.*

11. Because it is one of the uniting Bands that  
joyns the body together, and one of the Churches  
breasts that nourishes her Children, *1 Cor. 12. 13. Col.*  
*2. 19. Cant. 4. 7. & 8. 8.*

12. Because it is previous and antecedaneous  
to Church communion and to the orderly partaking  
of the Lords-Supper, *Ait. 2. 41. 43. 9. 18. 26. 27.*  
28,

To which might be added the general opinion of  
both ancient and modern Teachers, and Churches  
as appears in their Confessions of Faith, and other  
writings.

Neither is there any prohibition of reiterating the  
Ordinance (especially if there be any deficiency, in  
the first reception of it, and that essential too in In-  
fant baptism, consider *Mat. 3. with 2. 14. & 19.*  
*3. 6.*

On being up of Christ Gal. 3. 27.

O. The baptism of the Holy Spirit and the

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The baptism of the Holy Spirit and the

The baptism of the Holy Spirit and the

Some gracious Experimental and very  
choyce Sayings, and Sentences, col-  
lected out of his Papers.

**S**Aints should fear every Sin, but no Suffer-  
ings, *Psal. 4. 4. Rev. 2. 10.*

There is a Guilt that Saints may commu-  
nicate to others, and contract from others, both to  
be removed by new Acts of Faith and Repen-  
tance,

It is a great ease to, and unburthening of the Soul  
to confess Sin sensibly, humbly, brokenly, and with  
hurry to it,

It is the property of a true Christian to justifie  
God, and to judge himself under the greatest af-  
flictions.

It is and should be the care of a Christian, not  
to suffer for Sin, nor Sin in sufferings.


Account the least Spiritual things, better then  
the greatest, and best outward, and Temporal  
things.

There is no real Bondage but what is either from,  
or for Sin.

Christians will sooner overcome their outward  
Enemies by praying for them, then by praying a-  
gainst them,

Bad times well improved, are far better then  
good times, not redeemed, or mispent.

Shut thy Eyes from beholding, thy Ears from  
hearing, and thy Heart from entertaining sin.

 All Christians must be brought into the Fire before they will be brought to close, for it is impossible to joyn cold Pieces, or one cold, and another hot.

He that is willing to part with his dearest Lust, will be willing to part with his dearest Life also.

A Christian will have but little comfort to suffer for that which is but a Notion in his Head, and not a settled truth in his Heart, yet:

Note that the lesser the Truths are, which Christians do suffer for (if rightly) the more there, Love doth appear to Christ therein.

Gods Minutums or least things, are better then the worlds Mountains, or greatest things.

The Saints are to bear a threefold Testimony, to and for Christ, and his Truths, Breath testimony, Life testimony, and Blood testimony.

Speaking Words, maintaining Opinions, and the outward performing of Duties, and partaking of ordinances are but the least things in Religion.

I never trusted Christ but I found him faithful, nor my own Heart but I found it false.

Let Gods hiding thy infirmities and secret sin from thy Enemies, make thee the freer and willing to confess them unto him.

Learn to know sin to disallow of it, dispise it, overcome it inwardly, and to put it from thee to fear its return, and to be more estranged towards it, more watchful to avoid Temptations, and wise to shun occasions, that lead to it.

The strength of all Corruption sometimes appears in one, and do but overcome your master sin, and you overcome all.

The power and strength of Corruption is but seldom known, to wit when Temptations, Oppressments, and occasions of tryal come.

That Soul doth grow empty, that is alwayes les

ting out, but not careful to lay in.

Let Professors take heed least they be alwayes wooing Christ, and yet never married to him, of being *Concubines* and not *Queens*, Cant. 6. 8.

Lay in, lay up, lay out for Christ.

Remember that you shall shortly reach Immortality, but never Eternity.

Make Christ your all, and you will be sure to lay down your self, all

Consider that when you are not assaulted with Temptations, *Satan* is damming, and pounding, and he will suddenly draw up his Sluce and let loose upon you.

*Satan* doth not (like God) warn before he strike. Christ work is Wages, & his service perfect freedom, The Love of the Master, the sweetness of the service, and the greatness of the reward are sufficient encouragements to serve Christ.

A Christians security and safety is in doing his duty, and he should study his duty more then his safety.

He that loves not Christ more then his Lust or his Life, is like to lose Christ, and his Life, but he that loves Christ more then his Life, shall be sure to save, and keep both.

Strive greatly to have, and to exercise a good Conscience towards God, and Men, and commit thy Soul, Life and Cause to the Lord, and to expose the worst of Men, and the best of Christ.

Christ is unto the Soul as the Loadstone to the Iron drawing it to it self, or the Cristial to the other stones, putting Beauty, and Lustre on them.

A Christian beholds Christ in the deepest Affliction, as well as in the most spiritual Ordinance.

Corruptions are like Worms in the Maw, or Scorpions which will eat through the Soul, unless scared, killed and purged out.

The only way some times for a Christian to avoid the force of Temptation, is (Souldier Like) to fall down on his face when he sees the Cannon, or Musket fired against him.

Make haste to do thy work, Christian, and God will make haste to give thee thy Wages.

Thou must dye once whether thou suffer or no, and thou canst dye but once if thou suffer.

The sins of Saints are new sufferings to Jesus Christ, and the sufferings of Saints are the Wounds of Christ.

Reading the Scriptures helps Meditation, Meditation Prayer, and Prayer every good work.

Men may come too late to God, (when the Door is shut) but God never comes too late to Men.

Let the Child be contented to take the Breast, the Mother will give it, and then it shall have both, so be contented with what Christ gives you, and you shall want nothing.

To see the want of Grace is much, the worth of Grace more.

Tis hard to get Grace, hard to get assurance of Grace, hard to use it, and not abuse it.

Tis very hard to behold our own Gift without Pride, and the Gifts of others (if they excel ours) without Envy.

Do not commend thy Freind, nor discommend thy Foe too much, least thou be judged to be partial.

He commands most and best, that commands in Love, Humility and Self-denyingly.

He hath not learned to rule, that hath not learned to obey.

An even through Paced, Self-fearing, Heart melting Christian is always best.

The world is a great nothing, deluding the bad, stirring and distracting the good.

*Satan* works more upon men by sleight then by might, avoid his cunning, and thou wilt avoid his cruelty.

*Hypocrites* Hearts are like stinking Ponds wherein Frogs live, and Fish dye, Lusts feed, and Grace (if it were there) starves.

The Devil is like the Turkycock, (or Crocodile) if you turn upon him he will fly from you, but you fly from him, he will pursue you.

It is better sometimes to sleight the Devil then to fight him.

Thoughts of our own death will tend much to deaden sin.

God hath set the Tongue between the Brains, and Heart, that it may advice with both, and within two Guards to keep it in, and yet it is unruly.

Prayer is a good preparative to suffering, when *Christ had prayed he went out to meet Judas, Joh. 18. 4.*

Ruffling opinion sowing and Church railing Persons and Professors, have commonly more Self then Grace.

It is the duty of a Christian to suppress and search himself, when he doth not know Evil by himself.

Christ and Sin are most magnified in the Eyes of Believers in their afflictions, but in a different manner and to a different end, and then Christ is most desired and Sin most dispised.

A Christian should earnestly desire that his sin might sit in a white Cloud, and that he might go out of the World, as a Perfume, and not as a Smell.

The holy Law of God reaches a Man to see his own Deformity, and requires from him a Contrition, Sin

Sin is like a sleepy Lion in the Soul which Temptation soon awakens.

Christ puts most of his Oyle in broken Vessels, in broken Hearts, there is most Grace and best kept.

The less a man strives for himself, the more will Christ strive for him.

Oh my Soul look for death hourly, long for it greatly, prepare for it carefully, meet and welcome it joyfully, for it is Christs part to direct his Spouse (the Soul to him) and thy Friend that comes to set thee at liberty from thy sins, discharge thee from thy Prison, dismiss thee from thy Debts, and bring thee at once to enjoy all thy desires.

Oh Lord as a sign that I shall be able to dye for thee, let me find my Corruption dying in me by power from thee.

He that will not take Example shall make an Example.

*Afflictions are Christs Love Tokens*, Jer. 12. 7. Heb. 12. 6. Rev. 3. 9. and Christians are never more tendered, then when most afflicted, as *Ephraim* Jer. 31. 20

A Christians Soul should be like the Dial going according to the Sun, or following Christ.

Small sins yeilded too, make way for greater, and one sin for another.

He that converts a Sinner covers a world (or multitude) of sins, and gains more then a World, to wit a Soul.

Saints should labour to Lord it over their Corruptions, as their Corruptions did formerly Lord it over them.

God hath given a Man a little Mouth, and a narrow Throat, that Man may not exceed in eating.

To take pains about unnecessary and unprofitable

ble things ; is laboriously to mispend time.

Zeal without Knowledge to guide it, is like mer-  
tle in a blind Horse which stumbles and overthrows  
the Rider.

Young Christians commonly want a Curb, and old  
Christians a Spur.

Be not ambitious of Love, and thou shalt not be  
so soon an object of Envy.

It is good to curb natural and acquired Gifts, but  
to give the Reins to Grace, and let alwayes  
Grace lead rule and master Gifts.

A Heart unconverted is contended with nothing  
but what is helping it unto Hell, and it hath never  
enough of that very sin, and the Heart converted  
is never satisfied but with what helps it towards Hea-  
ven, and yet thinks he hath never enough thereof,  
*viz.* Christ and Grace.

Welcome thou (thy Landlord) Christ into thy  
Cottage now, and he will welcome thee into thy  
Palace hereafter.

Get Christ (and Christian) to bind thy Consci-  
ence to the peace, and thy Affections and Flesh to  
the good behaviour.

Spend all thy Grace against thy Lust, but none  
for it.

Thy hardest duty in Christianity is to deny self,  
and to destroy sin.

As the Martyr professed he had rather be a Mar-  
tyr than a Monarch, so should every Christian.

It is a special favour, and great promotion to  
suffer.

Satan accuseth God, to Men, and Men to God,  
but Christ excuses and answers all his accusations, a-  
gainst his People.

Christians should do as the *Sherchemites* did, when  
their City (their own Souls in strength) was beat-  
en down fly to their Tower even Christ. The

The true knowledge of Christ brings consolation, and the right profession, and practice of him perfection.

When a man is imprisoned, and shut up from Men, he is the more shut up with God.

Account it not restraint as long as thy Heart can go out towards God, and his People, and Wayes in affection and prayer.

Retiredness and close imprisonment drives a man to hold closer Communion with God, and to a stricter search of himself.

Take heed that preparatory meditation (to Prayer) doth not prevent Prayer it self, or put you besides Prayer.

One of the radical sins spoken of, (1 John 2. 16.) *Is every mans master sin.*

I often found my heart in dayes of Humiliation, more affected and melted by the Prayer of weaker then stronger Christians.

I would be glad to be out of the World when I have no service to do for God in it.

He that would live for himself (onely or chiefly) in the World is not worthy to live a day in it.

If I may have liberty to serve Christ, I would have the glory to suffer for Christ.

Secret Prayer is either a familiar speaking to God, or with God, or a pouring out of the Heart before God, through his Son our Saviour by his spirit.

Sometimes Ejaculations, or short and sudden Pantings, and breathings out of desires to God, may be more acceptable to him and prevailing with him, then long Prayers.

There may be great difference between the temper of a Christian one time and another, yea in the exercising of his Gifts in Praying, Preaching, &c.

True Godliness and Hypocrisie are best discerned

in turnings, and changes either when they change their conditions, by Marriages, or are exalted to Offices, or when new opinions begin to grow.

Due sin may cause thee more sorrow, then all thy sufferings.

It is happy to dye in the Lord, and honourable to dye for the Lord.

Sins dodye and fall off from Christians as the Leaves fall from Trees in Autumn by degrees.

*Christians are now as Abraham was driven out of Egypt, and come where they were before or into their first State, therefore they should offer to the Lord, as he did, Gen. 13. 3. 4.*

God is now spoiling us, of what would otherwise have spoiled us.

Churches gathered in prosperity, will hardly stand or continue together in adversity.

A Child of God may know the weight of sin by Christs sufferings, for if that strong Heart of Steel, did bend under the weight of our sins, what shall poor weak men do which is but a Reed or Rush.

As our good works and performances should have an operation upon our Souls and Hearts, to strengthen Faith, so should our weaknesses and sins to work repentance.

It is a great condescension in God to afflict or lay his hand upon man, and in that sence the Apostle exhorts Beleivers not to despise or think little of the chastning of the Lord. *Heb. 12. 3.*

A Beleiver is to shut the Eye of Reason, if he will clearly see with the Eye of Faith.

The promise is a Christian perspective, and his Faith the Eye with which he looks through it upon Christ and God the Father in him.

A Prison or persecution is to a Christian as some scaring thing, that one sees in the Night at a distance

stance, but when he comes near it, and to know it, he is not at all afraid of it.

Seek to find out your own Errors, before another find them out, and to write your own Errata's.

When the Lord is trying his People, they should be trying themselves.

Christians should not desire deliverance before the time appointed, for that is as if a Woman should desire to have her Child born before the full and due time.

Christians are apt to feel, and fear punishment more then sin, which is the cause of it.

Gods People must expect in the VWorld, the entertainment of Strangers.

Sins in Saints are like Weeds weeded out of a Garden, or Field which lye in the Alleys, or Veins, but never grow there again.

A Hypocrite is like a white Stone in the Water amongst other Stones, and of that same nature with other Stones there, hard, heavy, cold, and inflexible and differs only in colour.

A true Christian is like a Flint-stone which though it falls into Water, yet it keeps, and retains Fire in it still: so doth he retain his Grace, notwithstanding his corruption.

Labour to set those graces cheifly that are most contrary to your master sins and cheif corruptions.

The Lord hath Saints enough to divide into three bodies, some to suffer for him, some to destroy Babylon, and some to be for Seed-Corn, to sow again in the Earth.

Learn by lighter Crosses to look and prepare for heavier.

In two Cases tis hard to Act Faith. 1. When there is nothing sensible or visible to second, and

support it, or 3. when there is very much to fill the outward senses.

It is a very common and ordinary thing for most or all Professors, to be in one or two extremes, either to over value, or under value Instruments, Creatures and Ordinances.

The more Saints do beleive and suffer, the more they may expect of the Spirit. *Iohn 7. 8. 1 Pet. 4.*

14.

Be more thoughtful and careful how to use what you have, to Gods glory, then to gain more.

*The Lord freely gives, and justly takes away.*

The exercising of Graces do naturally destroy sin, and the more you abound in Acts of Grace the more you increase the habit *Heb. 6. 26.*

The Law causeth sickness of Soul, but the Gospel healeth the same.

When saints perceive their sins growing weak they should then prosecute them most.

A saint is to put forth his Faith in Prayer, and afterwards follow his Prayer with Faith.

In the midst of earthly business, the Soul should redeem some special time for secret, and private duties.

It is the will of Christ that Saints should rejoyce more in what Christ hath done for them, then in what they have done, or can do for him.

Learn to observe what God gives without asking, and what he gives in answer to Prayer for the one begets Thankfulness, the other more Prayer.

Christ kept the Law legally, Believers kept it Evangelically, he perfectly, they purposingly and endeavouringly.

A Believers assurance and cheifest joy, doth not arise from his sanctification (because that is imperfect here in degrees) but from his justification *Rom. 5. 2. 1 Pet. 1. 8.*

Look

Look upon Christ first without you, then search for him within you.

God makes us feel him (or his hand) that he may hear us, strokes makes Crys, and Whippings, morisful complaints to him.

God troubles us, that we may turn to him, and leaves us a while for to see whether we will follow after him.

Its strange and very bad sign to see Saints look more upon the sins of the wicked to ripen them for misery, then after self humiliation and holiness to ripen, and fit themselves for mercy.

He that cannot pity the sinner, and hate sin, doth not reprove, out of love to Christ nor from a gracious spirit.

He that loves not a Reprover, and prizes not his reproof neither profits thereby, is more his sins, then his Souls friend.

If God hath kept thee from falling still, fear, watch, pray, and live by Faith on Christ.

No power can keep him in Bonds, whom truth and innocency acquits.

Due end in being in the world, is not to be to our selves.

Though the People of God may be killed, yet they can neither be hurt nor overcome.

Christians though disagreeing in Opinion should agree in Affection, and differing in Controversie, should agree in Charity.

It is a very sad thing neither to be careful to do well, nor repent of doing ill.

The Portion that Christ gives us is not near so bitter, as his Cordial is sweet.

The fear of death is ingrafted in the common nature of all men, but Faith works it out by Christians.

Nothing will be terrible where the love of God

is apprehended; and nothing greivous where love to Christ is exercised.

Learn to prefer Christ before self, and suffering above sinning.

Look for suffering as for Exaltation, for it is an honour to be accounted worthy, and a double honour to be enabled and carried through safety.

*A Believer should learn.*

1. To know God in Christ,
2. Himself in Christ,
3. Christ in him,
4. Himself he was without Christ, 1. wicked and wretched, 2. unwilling and weak in good.

*The Life of a true Believer, is.*

1. In the Lord. 1. *Thes.* 1. 2. 1. *John* 2. 27.
  2. On the Lord. *Rom.* 1. 17. *Gal.* 2. 20.
  3. By and from the Lord. *John* 6. 57.
  4. To the Lord. *Rom.* 14. 8. *Luke* 20. 38. *Gal.* 2. 19.
  5. With the Lord. 2. *Cor.* 13. 4. 1. *Thes.* 5. 10.
- Rom.* 6. 8,

*The Care of a true Christian.*

1. To wait on God. *Isa.* 8. 17. & 25. 9.
2. To walk with God. *Gen.* 5. 22. 24. & 6. 9. 24. 40.
3. To work all his works in and for God. *Jo.* 3. 21. *Rom.* 6. 10. 1. *Cor.* 10. 31.
4. To bring his will to submit to the will of God in every thing. *Mark* 16. 42. *Heb.* 10. 7.

A Christian should take heed lest he be giving way

way to his Heart to steal out now and then to sin, and get some sweet Bits thereof between duties.

There will be a reviving of old sins, if there be not effectual repentance for them, and a care by Faith through all Duties and Ordinances to get new strength against them, and constant watch kept over them.

When God makes the World to hot for his People to hold, they will let it go.

A Christian comes not to know the weakness of his Grace till the Spirit ceases to work in and by it, nor the power of his Corruption till Satan works therein by his temptation.

A Christians Flesh should keep from the Shew, and his Conscience from the guilt of sin,

Where sin is not killed it will kill.

Sin hath no Mother but a mans Heart, nor Father but Satan.

Sin draws the Soul into it, either by power or policy, by force, or by fraud.

Christians should not give offence carelessly, nor take offence causelessly.

Fear thy Friends more then thy Foes, thy sins more then thy sufferings, and liberty more then bondage.

Some Christians have four Thorns that greive them, a Thorn of affliction from God, a Thorn of persecution from men, and a Thorn of Temptation from Satan, and of corruption in themselves.

Self boasting destroys self Love much, and the more we love our selves the better we love others.

When a Christian comes to be as weary of his sins as of his sufferings God will certainly put them to an end.

One of the chiefest works of the Soul, is self examination, and yet a Christian will find himself most

most backward thereto, and soonest weary therein.

The more a Soul is exercised in spiritual meditation, the less with carnal Temptation.

The more frequent and powerful in private Prayer, the more free from, and the more potent against corruptions.

Seasonable and unexpected mercies are very sweet and acceptable.

It is a common principle in nature that no man can or should judge his Enemy, or be judged in his own Cause.

Slothfulness is the Cradle of sin which the Devil Rocks.

Christ will be soon sensible of those Saints sufferings that are sensible of their own sins.

There is no power in the Creatures to do either good or hurt, but as God disposeth them, for it is God that puts their Sword into their hand. Ezek, 30.

24.

Take heed of reproving or upbraiding another in self passion, or to provoke his Passion.

The Lord now shakes his visible Church as a Tree is shaken, that the rotten Fruit may fall off.

Careless hearing makes carnal Hearts, and carnal Hearts makes cursed lives.

He that will be much in self denial, must be much in self tryal.

If we could be contented to be altogether without Christ, or with part of Christ we need not suffer persecution.

When and where wickedness is most, then, and there, the godly should strive to be most godly.

If Gods People could be diligent at their own work, and leave God at his work they need not fear success.

As the Stars the higher they are, the swifter their motion, so Christians the more spiritual the more active in the service of God.

Nothing comes amiss to a godly man but sin.

What a Preacher does, as well as what he speaks, is doctrine to the People.

The chief end of all Scriptures is to know God, and to worship him rightly being known.

Christians should take heed lest God should sue them upon an Action of Waste, for wasting time, and mispending mercies; &c.

Sence of misery must proceed sence of mercy.

At the day of death (but especially at the day of Judgement) a Saint will wish he had sinned less, served God better, and suffered for him more.

He is a strong Christian that seeks Gods glory more then his own salvation, but no Christian that seeks neither.

Sin undiscovered, or unconsidered becomes sin unrepented.

There are many that serve themselves of Christ, but few that serves Christ for his own sake.

Gods People have the love of God shewed to, and set before them, shed in them, and sealed to them.

Let not a Christian leave off his running till he comes to the end of his Race, but like the Moon, though she be eclipsed yet forsakes not her Orb nor discontinues her course at all.

Be sure to praise God when thou receivest power against Sin and Temptation, and you shall be sure to find God ready to give you power another time, when you want it.

Be still employed in doing good, and you shall not be much tempted, or troubled with Evil.

Some Christians have more trouble from, and

for Temptation, and sin in one day then they have for suffering many months.

Poverty is the gift God, as well as Riches.

When Saints perceive their sins growing weak they should prosecute them most.

A wicked man may give good Counsel from God to a good man, and he not taking it may be destroyed; *Pharoh, Necho, to Iosiah.*

*It may be said of many a man that he is honourable, and yet a Leaper, 2. Kings 5. 1.*

There is no evil in sin, but there is some what in the name of Christ that speaks the contrary as sin is darkness so Christ is light, &c.

A Beleiver is to shut the Eye of Reason if he will clearly see with the Eye of Faith.

The great Principles and Misteries of Divinity, are to abide in God, to live on God, to walk with God, and to live to God.

There are three sorts of Gospel Sacrifices. (1.) *Thanksgiving.* Psal. 51. 17. 19. Amos 4. 5. Heb. 13. 15. Hos. 4. 2. (2.) *Liberality to the Poor.* Mich. 6. 8. 1 Cor. 16. 1. 2. & 2. Cor. 13. 19. Heb. 13. 16. (3.) *Our selves* Rom. 12. 1.

### *Sanctifying Thoughts.*

1. The Thoughts of God, free and constant love to me.

2. The thoughts of what Christ hath done for me.

3. The thoughts of what I have been, and done against God.

4. The thoughts of what God and Christ are to me, and I to them.

5. The thoughts of Christs Excellency and some Saints Eminency.

6. The thoughts of Death and Judgement.

7. The thoughts of what I shall be, and shall have hereafter.

*A Christian should be much taken and rejoyce at.*

1. The least Revelation of Truth.
2. The least Communion with God.
3. The least additional measure of holiness.
4. The least success God gives him in his work.

It is observed that the first word spoken by Christ in his ministerial office is an assertion to, or of the authority of Scripture. *Mat. 4. 4*

*God is not only the holy one of Israel, but the holy one in Israel. Ezek. 39. 7.*

By Prayer God doth converse with me, by Preaching he doth reach me, by Meditation he doth fill me, by Saints society he doth warn me, by singing Hymnes he doth ravish me, by his Supper he doth feed me.

By his Love he doth endear me to him; by his Son embolden me. By his Spirit unite me to him. By his promises stay me with him.

Publick Disputations are seldom rightly managed, being too often attended either with fierceness and frowardness too much insulting over an Adversary if any advantage be gained, or be left to oneself in some thing or other to be worried and shamed; Or if some good hath been not to be so ready to give God the glory as in other things.

A suffering Christian should see that Innocency be the beginning, and Patience the end thereof.

Six necessary Questions that every Christian should

ask his own Heart. 1. Whether I am a Saint or a Hypocrite, a wise or foolish Virgin? 2. What are the truest and strongest grounds I have of my Saintship. 3. Whether if I be a true Christian, is my Spirit Legal or Evangelical. 4. With which of the Saints mentioned in Scripture, can I most compare my self. 5. What are the Reasons (in respect of my self) why I continue without full assurance. 6. What is my master sin, and what power hath it in my Soul? or I over it.

God carries on the work of Grace in Believers, 1. According to their natural parts and natural constitutions. 2. According to the means they are under, whether Legal or Evangelical Preaching. 3. According to the things he hath to do by them, or calls them to suffer. 4. According to the shortness or length of time they have to live. 5. According as they have been before the Conversion; greater or lesser Sinners.

Recreations (the Object and Subject being right) must be. 1. Not on Lords-days, Fast-days, &c. 2. Not in the Night, for it is given for rest. 3. When we stand in need of it. 4. Seldom. 5. Not overlong. 6. Not over costly. 7. Suitable to mens condition. 8. To a good end.

In Duties we should. 1. Look for to meet and enjoy God. 2. Expect to hear and receive from God. 3. Return somewhat to God.

As a Watch must be dayly wound up by him that carries it, otherwise it is useless: So the Soul must be spiritually wound up by Christ, else it will be unnsfeful and unserviceable.

Christ hath more to do to bring us to be reconciled to God, then to bring God to be reconciled to us. Reasons, 1. Because God is willing. Men unwilling. 2. Because God is satisfied and con-

centred with Christs merits; so are not Men)

Soul freedome. 1. To be freed from doubts of its eternal condition. 2. Of scrupulous opinions. 3. Of the power of Corruption. 4. Of stinging Conviction of the Law. 5. Of the fiery fierce temptations of Satan. 6. From the fear of death.

Saints do commonly sleight and undervalue what ever suits not with their own Judgements.

James 1. 8. *A double minded man* that is, a man whose mind hangs between a double Object, Christ and the World.

A Saint that hath been sick and near death and is recovered, and returns into the World again, is like a poor peeld Sheep, that is brought out of the high Hill and Storm, and almost to the Fold, and then chased again to the storm.

Or a weary Traveller that is near his home, that must needs return a great part of his way to fetch what he did neglect, Or a man that hath been long at Sea and is in sight of shore, but forced to Sea again. Or an Apprentice that when he expects to be set at liberty, must serve another Apprentiship. Or *Josephs* Brethren, who returning home was forced back again into *Egypt*.

Things that seem small to Christians at a distance, when God brings them to the Soul, they seem great (as persons or things at a distance) as sin, duty, &c.

Two great Evils follow hardness of Heart. *Rom* 2. 5. Impenitency and Wrath.

When may sin be said to be a mans own? 1. When he commits them out of his own, as Satan doth. *Iohn*. 8. 44. 1. *Iohn*. 38. 9. 2. When he hates it not but loves it, yea more then any good. *Psal*. 52. 3. 3. When he nourisheth it. *Iam*. 5. 5.

They pick the sweetest bits to nourish the hearts;

4. When a man provides for it. *Rom. 13. 14.*
5. When men live in sin. *1. Tim. 5. 6.*
6. When it is their Element, meat, *Prov. 1.*
7. Sleep. *v. 16.*
- Apparel. *Psal. 73.*
- Chain. *Prov. 10. 23.*

Men carry their lives, as men carry precious water in a brittle Glass, (*2 Sam. 14. 14.*) or a Candle in a paper Lanthorn,

*A Saints second part of Sin is sorrow.*

A true Saint hath his high places to walk upon, *Heb. 3.* Last, As 1. God himself, his being, 2. Christ as Mediatour, his Light, Strength, &c. 3. The Spirit as his Air. 4. The word as his Staff. 5. Mount Zion as his delightful place. 6. Gods decrees, as his Record. 7. Experiences, as his helps. 8. Hopes of Salvation, as his encouragement.

The Evils I have feared and experienced in my self, are 1. To be hardened by the deceitfulness and guilt of sin. 2. To have my goodness inconstant and uncontinuing, as the morning Cloud or Dew. 3. Because I cannot attain to that I urge and press upon others. 4. To find such little effect of the sufferings of Christ, and of his Spirit in me, and of the Resolutions I make, and Duties I perform.

Seek three things, 1. To secure thy Soul. 2. A sound Heart. 3. A sin-sick Soul or a Soul sick of sin.

Take heed of presumptuous sin which is (in *Heb. 10.*) 1. A willing sinning. 2. Knowingly. 3. Despising of the Lord. 4. Sleighting of Christ. 5. Doing despite to the Spirit. 6. Falling into the hands of the living God without Christ and Sanctification.

Some of the last Lessons I am endeavoring to learn.

1. To keep Faith and to keep down Flesh. 2. To be bound as if I were free, and married as if I were unmarried. 3. To dye before I come to dye, viz. Expect and long for it. 4. To attend every Duty better, and to depend on them less. 5. To realize and experience Spiritual things more. 6. To make eternal things nearer by Faith. 7. To have all things I see hear and read, to leave a deeper impression upon me, especially the sufferings of the godly, and the sins of the wicked. 8. To get more Communion with God in my services and sufferings. 9. To have my Heart to mind more what God intends, and doth in the Nations then what men do. 10. To account of Gods least things more, and of my own greatest and best things less. 11. To make improvement of all former sins and sufferings. 12. To learn to feed upon Gods brown Bread, which is affliction, better then formerly upon his white Bread, his Gospel Ordinances. 13. Not to think doing or suffering work hard. 14. To get my self quickned and recovered by vertue from Christ conveyed by the Spirit through the Covenant of Grace. 15. To cease from all childish things. 16. To do the work and bear the Testimony of my day in the day. 17. To have a fixed or constant spirit (for the word in Heaven is the same. Psal. 51. 10. in the mar.) in God and in believing and doing good. 18. To see what condition I am in, to be best for me.

*Some of my last Experiences.*

1. To see one sin after another more clearly.  
 2. To see that I am very weak, and short in that grace wherein I thought I most excelled. 3. That the sin that had most strength in me through the assisting power of Christ, is grown and growing much more weaker. 4. That I am more and more encouraged and helped to believe by the strength of Christ, and that as sin hath formerly weakened Faith, so now Faith weakens sin. 5. The sin and danger of neglecting ones body, in making it unserviceable to the Lord. 6. That when a Christian begins to grow carnal & carnal is the Lord leaves him to himself for sometime, and either to be assaulted & troubled with some Temptation, or to be overcome with some Corruption. 7. That before God raiseth up a Christian to a more spiritual estate, or causeth him to suffer, God Many times lets him know himself by leaving him to some corruption or temptation. 8. That when and from whom I feared temptations at that time and from such the Lord did mercifully deliver me even from the thoughts of Evil. 9. That very day, and a few hours before my great sickness in Sept. 9. 1664. I was strongly assaulted with Temptation, and God in very mercy and wonderful seasonably did then lay sickness upon me. 10. That a true Christian that is troubled with his Corruption, doth rejoyce greatly when God doth by any means prevent and preserve from them. 11. Exceeding suitably did God one day apply the three following Scriptures:

*Esa. 54. 14. Ezek. 34. 21. 1. Pet. 3. 14. 16. 19. 13.* That to shun one kind of Evil I found my self very ready to fall into another. 14. That affliction when it was new, fresh, and first laid upon me, it made and left more impression then afterwards.

As a further discovery of Gods gracious actings in the Heart of this holy man, you have this following taste of his Spirit in this Collection taken out of his Dyary or Iornal, (it being his custome to keep a dayly Observation and Record of every every remarkable Providence occurring to him, and of the frame of his Heart, in his spiritual getings and losings every day) - which for the most part were written in Characters yet some being at large, you have a few of them hereafter inserted, which by Gods blessing may tend to the Edification and comfort as well as Example of many.

His Book is entituled,

*Some Memento's and Experiences of Gods gracious dealings with Vavasor Powel.*

*Deut. 8. 2. And thou shalt remember all the way which the Lord thy God leads thee, &c.*

*Psal. 143. 5. I remember the dayes of old &c.*

*Can. 1. 4. We will remember thy love.*

*Psal. 34. 3. My Soul shall make her boast of the Lord, &c.*

*Collections out of his Dyary.*

**T**His day I observed as many dayes before that I have commonly Consolation and Affliction in the same day, If I have comfort from the Lord that day by Communion or communication or otherwise in the morning, I am sure to have some trouble that Night

Night, and if trouble in the Morning, *I* am sure to have some refreshing that Night, but there is scarce one day wherein *I* have not some breathings from God and to God, and as sure buffetings from Satan.

This day was a very comfortable day to me in the morning, *I* was refreshed by those words 31. *Pf.* 15. *My times are in thy hands, &c.* by comparing that with *Ier.* 20. 12. *I* had much comfort in the society of Gods People, and several times in Prayer that day, and power against evil thoughts, yet that Evening *I* was assaulted strongly with sinful thoughts, but in my flying to God in prayer against them they fled from me.

This day being the Lords day, *I* had some communion with the Lord in private Prayer, and a greater sence of the sufferings of his People upon my Heart, and it came into my Heart to aske earnestly of God, that *I* might love him better then my Life, and better then my Lusts, remembering that Scripture in the 1. *Tim.* 3. 2. 5. That Self-love, and loving of pleasure more then God will be the two cheif Characters of Hypocrites and Apostates, in the latter dayes.

In the Evening *I* was again assaulted with Evil thoughts, which necessitated me to fly to the Lord in Prayer, and thence *I* learned this Lesson, that sometimes the very sin of a Christian drives him to his Duty and Service. sometimes by way of prevention either to the Scriptures, for some word of promise or command against sin, or to Prayer, and sometimes after a Soul hath sinned, it sees a necessity speedily and earnestly to confess it, repent for it, resolve and watch against it.

This day *I* injoyed much consolation both from the Scripture specially, *Psal.* 37. 24. 35. 39. Though

he fall (meaning the good man) he shall not utterly be cast down, nor condemn him when he is judged, but the salvation of the Righteous is from the Lord, he is their strength in the time of trouble, and the Lord shall help them and deliver them, he shall deliver them from the wicked, and save them because they trust in him, also by conference that day with several persons, yet in the Evening I had strong assaults from Satan, from which the Lord did in part deliver me, but yet much trouble from my own Evil heart, the four following lessons, I was desirous to learn this Evening. 1. To get my Soul more settled in the assurance and apprehension of salvation. 2. More sensible of my own, and other mens sins, and my own and other mens sufferings. 3. More humbled for my unprofitableness in my imprisonment. 4. More willing to dye, and more mindful of death.

This day I received and unexpected mercy, and was prevented from a temptation, which made my heart rejoyce, and preventing grace especially that which prevented from sin, have been frequent cause of rejoycing to me.

This day I had little change in the frame of my Spirit either to good or Evil, but some sence I had of my own weakness, yet I had some comfort from those words *Psal.* 40. 17. but I am poor and needy, yet the Lord thinketh on me, and *Psal.* 42. Yet the Lord will command his loving kindness, and his Song shall be with me and my Prayer unto the God of my life.

This day I had a good and comfortable day in my Soul especially in Prayer, Four things I saw cause to be humbled for, First, that I had not sense of the sins, and sufferings of Gods People or of my own. Secondly, That the Works, Glory, Way,

Wayes, Ordinances & People of the Lord are in such Contempt. Thirdly, that there is no more Stability, Zeal and Courage in the Saints for good, and against Evil. Fourthly, That there continues still such darkness upon, and divisions amongst Christians, I had it much in my Heart to desire two things from the Lord (*viz.*) First, Power against my sin. Secondly, Preparation for sufferings.

This day I was much troubled for hearing one swear several Oaths, and not reproving him for the same and convinced also from, *Psalm 50. 7. Hear O Israel and I will testify against thee I am God even thy God,* that God had many things against me in particular, and I was convinced providentially of one cause of my sufferings. Being a day to seek the Lord in private Prayer, I had my Heart somewhat softened and yet I was troubled it continued so hard, and I learned from the, *2. Cor. 6. 27. That I should in this my suffering bethink my self both what I was, and what I had done, that I should pray more earnestly, and turn more thoroughly and perfectly unto the Lord, and that Evening I could and did pray, most heartily for my Enemies, and Persecutors*

This day being the Lords day, I had several times refreshings from the Lord in Prayer, and in speaking his word, and that word in *Lev. 10. 14. Was set with weight upon my Heart. If I sin thou markest me, and wilt not acquit me from my iniquity, I learned thence what a dangerous thing it is to sin under affliction, and the dangers did appear much by that place in. Lev. 26. 26. And upon them that are left alive of you, (meaning those) that were under affliction, verse the 26. I will send a faintness in their Hearts, &c.* The same day I had a consideration of the great evil of sinning against the Lord after

assurance. This day I observed these words. *Psal. 59. 3. For loe they lye in wait ( Davids Enemies ) for my Soul, the mighty are gathered against me not for my transgression nor for my sin O Lord I could truly and with comfort say that mine Enemies did persecute me, but not for my sin, or transgression which is a comfort to me this day also by a special providence, God brought a dear Friend who praying with me, my Heart was much affected, and melted.*

This day in the morning my Heart was very free to pray for my Persecutors, and Enemies as freely and really as I was to seek and receive pardon for my own sins, I had power also to apply those words to myself. *Psal. 62. 2. He is only my Rock and my Salvation, he is my defence I shall not greatly be moved,* and in verse 6. *I shall not be moved,* God did bring this Scripture as an Antidote for that Evening, there came several persons one after another, to tell me that I and several others were to be tryed at the Sessions, and I observed that my Heart was very little moved thereat, but could willingly refer my self to the Lord, and be quiet in, and contented with his will, though never so contrary to my own carnal and natural will.

This Evening in discoursing with a poor Christian ancient woman, I found by the tenderness of Heart she had for sin and her zeal for God, that she was in a far better temper of Spirit, then I was in which helped to my Humility somewhat, this Evening also I had some power to resist Temptation and to check Corruption.

I had my Heart enlarged and loosened in Prayer, and through Gods goodness was much freed from Temptations, yet had some bodily distemper, but I judged it very little and light in comparison of what it might be.

I experienced the Lords coming in, and especially in Prayer I observed that Scripture, Psal. 68. 28. Thy God hath commanded thy strength, strengthen O God that which thou hast wrought for us; yet this Evening I was moved to passion.

This day spent so most part in writing Letters for Christian Friends, at some of which my Heart was moved, having a great desire that they might continue in the Faith, and stand fast in the Lord.

This day I was affected with some ill news I heard, and my heart was moved with pity towards some in affliction, I had some comfort from, Psal. 69. verse 26. 29. Those whom thou hast wounded (he persecuted, and afflicted) are those whom God hath wounded, and though poor and sorrowful yet his salvation will set them up on high, but especially from verse the 32. Their Hearts shall live that seek God and this day in observing the Characters which a godly Preacher gives in his Book of those that have their sins pardoned, that they are those that seek pardon wait in the use of means till they obtain it, they do freely pardon others and they do love God for his pardoning goodness, all which in a measure (through free grace) I found in me, also Psal. 71. 20. Thou wilt bring me up again, &c. was very refreshing to me. This day being the Lords day I had several considerations of the Sabbath, as it was a sign between God and his People, Exod. 31. 13. 17. Ezek. 20. 12. 17. A sign of his favour in giving it to them, and of his being in Covenant with them, and they with him, if they carefully observed it, and therefore it is called the Covenant, Exod. 31. 17. As Circumcision a sign of the Covenant is called a Covenant, Gen. 17. 7. My heart was moved to pray earnestly against sin, and those words in Psal. 72. 12. 13. 14. were precious to me, he shall deliver the needy when he cryeth, the poor also, and him that hath no helper. This

This day I learned from Psal. 74. 16. *The day is thine, and the night is thine*, that the State of affliction, as well as a State of prosperity is of the Lord, and necessary, and to continue but for a time. Then from Psal. 76. 10. *Surely the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain*, I learned not to be troubled at mens fury, for God would have glory thereby, and God will restrain it when he will, this day I perceived three things much wanting in me.

First, Love enough to Christ to make me willing to suffer.

Secondly, Repentance enough for Sin.

Thirdly, Care enough in Gods service.

This day I had some enlargement in Prayer, I learned also.

1. That Prayer is a special remedy or means to prevent the Soul from sin.

2. That ordinary spiritual Judgments ( as hardness of Heart, &c. ) go before outward Judgments.

3. That it is a very sad sign as well as a great sin, to refuse the Lord and his Counsel, God complains Psal. 81. 11. *That they would not hearken to his Counsell, and that they would none of him.*

I had some sence (but trouble for want of more) of the sufferings of Gods People (in S) and I was encouraged from the following Observations and considerations.

First, That the man is blest whose strength is in the Lord, Psal. 8. 4, 5.

Secondly, That when God will return to his People, and bring them back from their captivity, he will forgive their iniquities, cover their sins, and take away all his wrath, Psal. 85. 1, 2, 3.

Thirdly, That salvation is nigh to the People of God

verse

verse 9. 4. That he will set his People in the way of his Steps, verse 13.

This day supposed to be the longest in the year I judge it my duty, to be strict in observing what glory to God, or good to my Soul, such a long day would produce, 1. In the morning (as the night before) I had my Heart drawn out to pray earnestly against temptations especially one, and I observed presently the temptation set upon me, but the Lord delivered me from it, and removed it from me, for which my Heart was affected moved and raised to praise the Lord. 2. I learned that affliction draws out the Heart of the godly much in Prayer and Supplication, *Psal. 8. 11. 13.* 3. I learned that it is not enough for a Christian to do good, but he should carefully endeavour to do the cheifest and most seasonable good. 4. By visiting some of the poorest Prisoners, I observed this, that sometimes in doing good, a man may be in danger of receiving evil, or a good disposition may bring a man lyable to temptation, in the morning I had encouragement from *Psal. 91. 9. 10.* *Because thou hast made the Lord, which is my refuge, and there shall no evil befall thee,* I had much refreshing also in the communion of divers Christians, I learned also from *Revelations the 2. 26. 27.* compared with the 12. Chap. 11. *That he that suffereth for Christ overcome,* *ferendo vincere spero,* at the noise of the great thunder this night I was moved to consider the greatness of *Iehovah*, whose voice was so loud.

I was troubled in the morning with many bad thoughts, yet had some trouble for them but out of *Psal. 102. 4. 10. 24.* I observed three things, 1. That the heart may be withered, 2. That after God hath lifted up a Saint he may cast him down again, 3. That *Dauids* argument to move God not to cut him

him off in the midst of his dayes, was because Gods years were throughout all Generations.

Being the Lords day I found my Heart in as good a frame as I had any day both in respect of tenderness and enlargedness in Prayer, and likewise learned somewhat from divers Scriptures, especially from 2. Pet. 3. From the consideration of what God had promised to do, and the patience and long suffering of Christ, and what the Saints did look for, what manner of persons Christians ought to be, viz.

1. Holy in all manner of Conversation and godliness.

2. Looking and expecting the coming of Christ.

3. Diligent in getting assurance and being found acceptable.

4. Accounting that the patience of God intended from their good.

5. Watchful and careful, least they be drawn aside into Error.

6. Lastly, growing in Grace and in the knowledge of Christ.

I was observing from Psal. 105. 8. *How God remembered his Covenant with his People, yea and for them.* Psal. 106. 47. *also his mercy.* Psal. 98. 3. And though they either forget or neglect either the one or the other, yet what abundant comfort is this to Believers.

This day was a very good day to me, in respect of several favours received from the Lord, for which I desire to be earnestly thankful. I learned to consider how far a man may go with a meer ascent to truth, without experiencing the power of the same working in us. I was also earnest with the Lord that in case he did not put an end to my sufferings, he would put an end to my sin.

This was a day better resolved on then observed

Oh how oft and in how many wayes are men appointed in their purposes which shews all good to be in the hand of God, and man to be a poor changeable weak Creature, yet from *Psal.* 107. I was noting how ready God is to hear the Cry of his People for four times in that *Psal.* He is said to hear their Cry in trouble, and to deliver them out of their distress, verse the 6. 13. 19. 28. and yet it is observable how backward men are to return praises to God. and therefore in the *Psalms* it is also said four times! *Oh that men would praise the Lord for his goodness.* verse 8. 15. 21. 31. Though this Evening I had some inward refreshing, yet this Night I had sore Temptations of several sorts.

This day my Temptations continued strong yet with a resolution (in the strength of Christ) to resist & beware of them, and in consideration of the words nevertheless notwithstanding, and yet which I find frequent in the Scriptures used, and applied to Gods People, both after their sinning, and under their suffering, I had some comfort, as *Psal.* 106. 8. 44. *1 Kings* 2. chap. 12. *Psal.* 40. 17. & 42. 8.

This day from several Scriptures (as *Psal.* 119. 4. *Acts* 6. 4. *1 Cor.* 7. 3.) compared together, I was convinced it was a special duty (in which I was too negligent) to give ones self to Prayer, I also observed that, neglecting the season for service or duty, proves sometimes a perfect omission of that duty, I also was observing the great happiness of a good man above the wicked, that the Lord stands at the right hand of the just, and the Devil at the right hand of the sinner. *Psal.* 109. 31, compared with the 6. verse.

This day I was learning that a Christian should endeavour to perform all his duties, (1.) more inwardly, or with his whole Heart, *Psal.* 111. 1. & 119.

2. (1.) *More delightfully.* Psal. 119. 16. 53, 47, 70. Rom. 7. 22. (3.) *With more judgement and discretion.* Psal. 112. 5. (4.) *With perseverance,* Col. 4. 2. This morning I was overcome with passion and frowardness, which made me enquire into the reason of that and other Corruptions, I was observing this, that it is a mercy to have the Soul come to its place again after sin, but far better not to go out of its place at all, this Night I had a very sore and strong Temptation, but was through the grace of God supported, and strengthened from the consideration of Christ that was tempted, who considers those that are tempted, also from his Prayer, John 17. 11. and from those two promises, Isa. 59. 19, James 4. 7. *I fled to the Lord by Prayer and he delivered me, and I trust he also will deliver me.*

Being the Lords day I had my Heart in a reasonable good frame in the morning in Prayer, I was observing that God exalteth himself, *even then when he humbleth himself to look on men.* Psal. 113. 6. *marg.* I found my Heart much raised and enlarged in Prayer for Gods work, and People, & had faith therein, I observed from Isa. 38. 17. *For Peace I had great Bitterness,* &c. I learned that a Christians condition is mutable, and therefore he should be contented with his condition what ever it be, and whether comfortable or miserable he should look that God may soon alter it, and he should not desire to go out of one state into another, till he hath gotten good by being in the former. 2. That Gods love is not only seen in the removing affliction from us, but in afflicting of us also. 3. That Gods People should learn to gain assurance, and experience by affliction. This Evening I was much refreshed in reading *Bains* upon the *Ephes.* especially one *chap.* the 1. 13. and the 4. 30. *Concerning the sealing of the Spirit.*

This day I observed the duty and resolution of a sincere Christian, viz. *to walk before the Lord*. Psal. 116. 9. Gen. 24. 40. I was also thinking how necessary it is for a right Christian that desires to walk honestly, to observe carefully the inward workings of the Spirit of God, as also the secret ways and methods of sin, I was convinced (also) how uneffectual it is for a Christian to promise, or resolve any thing in his own strength.

I learned from David that he oft mentions serving, and seeking God with his whole Heart, which duties I love, and would learn more experimentally, and practically according to Psal. 112. 2. 10. 34. 69.

This day I was enlarged, and somewhat softened in the duty of Prayer several times, and convinced what an evil it is in Gods sight. 1. *To be long under affliction unhumiliated, and uncleansed*. Jer. 44. 10. 19. 24. 17. and especially to sin wittingly, and to add sin to sin, I was considering of four duties to repens for sin to redeem time, to get fuller assurance, and to prepare for Christ, I was also affected with some news that concerned the People of God.

This day I was observing that though a true Christian may have a sound Heart, and Faith in the word of the Lord, yet he may be as a Bottle in the smock dry and withered, yea and fainting, and failing for the Lord and his salvation. Psal. 119. 80. 81. 82. 83. I learned this also that disappointment in ones expectation, causeth dejection and trouble.

This day having had a long and serious discourse with a knowing Gentleman, I observed somewhat more then even I had done before, concerning the Image of God, and the new man mentioned in Ephes. 4. Col. 3. 10. I had consideration also that the will of God may easily see to the end of, or be-

yond all that the men of the world can do to him, I had some infirmitie and softness of Heart in Prayer, also I observed several things from 1. Thess. 2.

I observed the following Lessons. (1.) That by gaining understanding from and delight in the Statutes and Precepts of the Lord, a Christian comes to hate every false and wicked way, Psal. 119. 97. 104. (2.) To seek to get a Heart inclined alwayes to perform Gods Statutes, verse 112. (3.) That when a Soul hath an intention to keep Gods Commandments he will abstain from the company of evil doers, verse 115. I had great trouble and sorrow in my Heart in the Evening, from a Letter I had from a Brother turned Quaker, but my Heart was much drawn forth to pray for him.

This day being Lords day in the morning, I had my Heart drawn forth again to pray earnestly for that Brother, and had my Spirit several times somewhat revived this day, and among several other things, which I observed. 1. That a Child of God be altered much in the frame of his Spirit from better to worse, as Baruch, also Jonah Sec. (2.) That a time of common calamity it will be a mercy for a religious man to have his life as Baruch was permitted to have Jer. 45. 5. (3.) I observing how God may punish a good man in the same kind that he sin. As with pain in his Feet, as he had put the Prophet in the Stocks before. 2. Chron. 16. 10. & 12 compared (4.) Oh what an evil it is in a Christian to sin David was told that he despised the Lord, and his Commandment, 2 Samuel 12. 8. 10. (5.) From Exod. 10. 11. that the Wheels (that is either they Angels, Saints, or the providences of God) they followed the head, and turned not as they went. Should we follow Christ. (6.) It is observed

that God takes notice of all that is in the minds of men, Ezek. 11. 5. as well as all the words in their Tongues, as the frame of mens Spirits, so they think of God, for if they be holy, and faithful they conceive so of God. This day also I found the evil of my Heart to be in one frame when it should be in another, as to rejoyce when it should mourne.

I lost opportunities this day to serve the Lord by discourses with several sorts of persons, especially some that pretend to the Virgin life who mightily sleight Jesus of Nazareth and the Scriptures, which made me strongly oppose them, and do with them as the Apostle commands, 2. John 10. that promise also was sweet unto me. Psal. 121. 3. He will not suffer thy Foot to be moved.

This day in the Morning, and at Noon I had my Heart drawn out and softened more then ordinary in Prayer, yet I found my heart suddenly moved to anger, this was in divers senses a day of great kindness from the Lord; I was observing from Hos. 11. (1.) That fear, care and trembling, are especial means to keep the godly from sin. (2.) That sin doth set the Soul of a good frame. (3.) That when once the Soul goeth out of a good frame it is hardly recovered. (4.) That when God is about to deliver his People from sufferings, he begins to deliver them from sin.

I had experience of this, that it is far better to go to Prayer often then be too tedious, and to consider of some especial particular thing to pray for and be importunate by promises & arguments for them, also I observed from Psal. 125. 6. That weeping is one duty of Christians in the time of their Captivity, and that those that weep they shall surely find a time of rejoycing. Luke 13. 31. John 6. 20.

This day I had my Heart much softened enlarged

and warmed in Prayer, especially one time, but in the Evening had conviction of my slothfulness, also of my great indiscretion in discoursing about spiritual things, I observed from Psal. 120. 1, 2. *Many times have they afflicted me from my youth, yet they have not prevailed, that Gods People may be delivered under and out of affliction.*

I was troubled this day at my ignorance both in natural and spiritual things, and had through the Lords special favour to me a sweet fit of sorrow, and repentance for my sins, with two special suitable Scriptures, *he shall redeem Israel from all his iniquities*, Psal. 130. 8. and Hol. 3. 1. *Go yet love a woman beloved of her Friend, yet an adulteress according to the love of the Lord, on what kind of love is this for God to love an Adulteress, and what comfort to a poor Backslider, for to such these words are chiefly spoken.*

Through the constant coming, and continuing of Friends, I had little time for secret duties, which together with the saying of a grave Gentleman that this 40 years he had not neglected to read every day two or three Chapters in the Bible, what ever his business were, convinced of my neglects in the service of God, this day I met with a new affliction which too little affected me.

This day the Lord was pleased to set my thoughts on several Lessons which Christians should be learning in this day as (1.) *To be humbled under the mighty hand of God*, 1. Pet. 5. 5. (2.) *To keep themselves undefiled*, 1. Tim. 5. 22. 1. John 5. 22. (3.) *Not to fear any Creatures*, Isa. 41. Mat. 10. 28. 31. Rev. 2. 10. (4.) *To lay to Heart the sins of the wicked, and the sins and sufferings of the godly.* (5.) *To keep up their Watch.* (6.) *Not to neglect Saints fellowship*, Heb. 10. 29. (7.) *To get fuller assurance,*

rance through our repentance, &c. (8.) from Daniel 3. 16, 17. I observed that 1. Great sudden and unavoidable tryal may come upon the Saints. 2. That true Saints will be more fearful of the least sin then the greatest suffering. 3. That Faith in God, a disregard of the World, and a devine resolution will carry Christians through sufferings, I had my Heart drawn out in Prayer.

This day I took notice of three or four remarkable Providences, I was also convinced of too much natural and self-resolution, also of my cowardly bells to reprove sin in great Persons, I considered what an evil, and sin it is for one to attribute to himself more then is due, and considering how God may make one condition best for one one time, which is not best at another time, I had some refreshing in Prayer this day.

This day in the morning there was a providence which I met with, which is like to prove in the end very remarkable, but whether my acting and appearing therein was from the Lord, I must leave the issue to manifest it, only from thence I was observing 1. That Truth and Sincerity, right ends, asking Counsel of God, and advising with the People of God. First, Is great satisfaction to a Christian in what he doth. Secondly, Yet when a mans judgement, and Conscience is not fully in a mans business, he loseth much comfort in what he doth.

This day in the morning I had trouble in my Spirit, for what I did doubtfully the day before, and shed many tears for my dear Brethren that turned Quakers especially Thomas Ell, I had also comfort from that Scripture Psal. 138. 7. *Though I walk in the midst of trouble &c.* In the Evening I had consideration and sight of several things amiss in me, and had my Heart affected in asking for the same.

This morning I was troubled for a vile thought, and in the Evening troubled at my impatience yet had sweet and comfortable refreshing from Dan. 11. 35. and a Heart to pray sensibly and affectionately for Gods People, and my hope raised for them from Psal. 125. 3. *For the Rod of the wicked shall not always rest, &c.*

This day being the Lords day I had comfort from that Scripture, Prov. 24. 16. *For a just man falleth seven times, and riseth up again,* and likewise from James. 5. 15. and John 1. 5. 8. especially from that place, Gen. 3. 21. *Where God is said to make Clothes to Adam and Eve, and not only so but to cleanse them, or put them on,* from Dan. 3. 17, 18. I observed that real Saints do fear the least sin more then the greatest sufferings, because sin is a worse evil then suffering. 1. Because therein they do imitate Christ suffering. 2. Because the evil of suffering consists with the special will and pleasure of God, but so doth not sin. 3. Because they know that if they sin they shall suffer. 4. Because they know, if they chuse sufferings they shall be either saved from it, or carried through it. 5. Because they are under the promise if they suffer, but under the Threats and Judgements of God if they sin.

This day being a day of writing to some Friends, I found my affection quickened more especially towards one Brother that did abide loving and faithful, and for some others that had turned aside. I observed this from Esaus words, Gen. 4. 1. *That one may receive a warranty from the Lord, which may not be used for the Lord.*

Psal. 139. 10. I did observed two great comforts in case of banishment, even these (that is the innermost parts of the Earth. 1. *Shall thy hand stand me,* 2. *Thy right hand shall hold me up,* &c. from

from Psal. 145. 14. *The Lord upholdeth all that fall, and raiseth up all those that be bowed down*, this day was a reasonable good day to me.

This day had better intentions then performances yet I was convinced how short I came of doing the good I might do, in a day, place, condition I am in, and how I come short of that which Paul mentions of himself, 1. Thess. 2. 2. *We were bold in our God*, &c. I was sensible that I had lost much of the boldness I had, and especialy in reproving sin.

This was a very good day in many respects, first I had divers pretious Freinds to visit me, Secondly a good Letter expressing the state of my Freinds in the Country. Thirdly, another Special and unexpected Providence. Fourthly, I had my Heart several times in a good frame of Prayer. Fifthly, I learned from Psal. 149. 2. 4. *How it is mutually between God and his People, they joy in him and he take pleasure in them*, I also was thinking of the grounds of Saints doubts about their salvation, viz. Ignorance in the Coveant of grace, want of observing their Hearts of keeping up holiness, Slothfulness, and favouring some secret sin, and not profiting by ordinances.

I was noting that the wicked are not ashamed to profess that they endeavour hurt to the righteous without a cause, Prov. 1. 11. and that the goodly should grow more bold by how much the more their afflictions increase 1. Thess. 2. 2. I had my heart this day so tuned in P. y. r.

I was this day, convinced of the negligence in that duty of desiring to see the Faces of the Saints as Paul did 1. Thess. 3. 11. I received a special Letter this day from our dear Brother J. B. which suited much with my condition and judgement, I learned a word from him that I could not expect such words, viz. I did

not heretofore prize neither great things that were temporal or spiritual, but now I prize the least things of either sort from 2. Cor. 7. chap. 4, 5, 6. I observed  
 1. That in the greatest trouble Gods People may have the greatest comforts. 2. That their comfort is originally from God. 3. That God may send in these comforts at such times, and in such a manner as they expect not. this Evening my Soul was a little refreshed by divers promises and fortified in Prayer.

Being the Lords day I observed from Prov. 3. 16. *In all thy wayes acknowledge him*, that godliness is an eyeing of God, owning of God, imitating of God, and respecting of God in all our wayes, and upon the consideration of these two following questions, (I had many thoughts) some of which were refreshing and satisfying to me from the first question *how we may know that we have received real good & benefit by our afflictions.* Secondly, *How we may know when God doth afflict in Love and Faithfulness.* Psal. 119. 71. 71. also divers other meditations from Rev. 12. 10. *They overcame by the word of their testimony, and by the Blood of the Lamb &c.* and concerning the spiritual Race which a Christian is to run, I had some enlargeness and tenderness of heart.

God according to his usual way and dealing with me, foreseeing what I could not (to wit more approaching affliction) did this day administer an Antidote, even comfort by Letters, from the hands of several special Friends, also those words keep sound wisdom, keep my saying in the midst of thine heart, and keep thy heart with all diligence, were (I adjudged) words worthy of observation, hearing this Evening of a gracious Brother and Preacher sickness, my heart was moved earnestly to pray for him.

I observed in the Morning a special exhortation  
 out

out of Prov. 5. 1. *My Son attend unto my wisdom,*  
*and bow thine Ear unto my understanding,* also verse  
 the 23. *that sin is a great folly,* so chap. 18. 13. *Judge*  
*19. 23.* This day I received a sad Letter from a  
 Brother T. E. that is turned Quaker, which added  
 much to my affliction, the good Lord shew him  
 the Error of his way and, humble and reclaim him,  
 this day I was sensible of my aptness to be angry,  
 and was put seriously to enquire into the voice, and  
 will of God by these additional afflictions, and I  
 find a need of the continuance of them, and my  
 heart brought into a more submissive frame to bear  
 and suffer his Rod.

This day I bless the Lord was a good day to my  
 Soul, I had enlargedness and much freeness with  
 some measure of softness and earnestness in Prayer,  
 especially for the Saints of God, and particularly  
 for my own country Christians, I had also a strong  
 resolution to watch my self more carefully, and do  
 my duty more diligently then formerly, out of  
 Prov. 7. I observed several helps or means to prevent,  
 and preserve the Soul from sin, viz. 1. A laying up the  
 Commandements in the Heart. 2. A looking on them,  
 or eying of them. 3. Getting endeared affection  
 to Christ. 4. By taking heed of the occasions  
 thereof.

This day was but a flat drowie day to my Soul,  
 nor great good gained, but sin and grace (not dis-  
 cernably active, and affections unwarmed and un-  
 quickened, yet convinced of lost time, and com-  
 forted a little from 1. Thess. 4. *With thoughts of*  
*Christs coming.*

I was this morning instructed from wisdomes  
 words Prov. 8. 8. (*All the words of my mouth are in*  
*righteousness, and there is nothing froward in them,*)  
 that I should take more heed for the time to come,  
 of

of a stroward Mouth and Tongue; this day also I hope I can humbly say it I enjoyed the Lord both in Meditation and Prayer, and being sensible of the want of skill in beleving, and more diligence in sanctification, and thereupon I am resolved through grace and hope to be enabled to take more heed to my ways, and as the Lord also presented that Scripture (to me) Thess. 5. 15. *But ever follow that which is good.*

This day I had a check in my Spirit for lightness of heart, and besides an outward special Providence, I observed, I learned from the sin I saw, and heard of in others to loath (or at least desired to loath) it in my self, I also observed from Prov. 9. 18. That one main Reason why People do not leave sin, is because they do not know or consider the punishment of sin, also what a commendable thing it is for Christians to be patient, and beleving in all Persecution, and Tribulations, Thess. 2. 1. chap.

4. This day being the Lords day through Gods grace, I had my heart much softened, and enlarged to call upon God, especially one time I observed also that, *that want of the love to the truth, and love to unrighteousness, are the causes of men falling from the faith.* 2. Thess. 2. 10. 13. also another excellent Lesson from that word 2. Thess. 3. 11. where he speaks of busie Bodies, which signifies properly to be too intent about the work we should not be.

This day I had my heart set somewhat upon the consideration of those two promises, Prov. 11. 2. 13. 13. *The just shall be delivered and the just shall be saved out of trouble.* This day I was noting a great difference, between having the light and the love

of the truth, this day I received an Answer from a Christian Friend, of a Brothers business or concernment which signified his love and care, and increased my affection to him, I was somewhat affected also with the sweet Counsel of Christ, to the Church of *Sardis*.

I had my Soul in some good frame, especially in Prayer, and comfort from the consideration of the promises, in *Psa*. 1. 3. *That the good man shall bear Fruit, and that his Fruit shall not wither*, and *Isa*. 49. 25. and *Jer*. 33. 20. From the stability of the Covenant, I likewise considered 1. That there is that in Christ which answers every condition. 2. That we have done that which deserves the worst condition. 3. That we should mind more the glory of God, and our duty in our condition, and not strive to make our outward state in a natural way sweet, which God intends to sweeten otherwise.

Next day I found my heart in a hard and freight condition and frame most part of this day, and not disposed to the duty intended as it ought and in the Evening of this day I was moved to passion, but avoiding occasion of giving to the Lord I was delivered, and from *Prov*. 13. 3 I learned two Lessons. First, *to keep my mouth, and to be well advised*, I also found a great desire to grow in plainness, and sincerity of heart.

This day by discourse I came to understand some Scriptures especially *John* 3. 14. and the 11. 10. (as is observed and written down in both those margins) clearer then ever before, also I observed where the word Soul (*Nephesh*) is taken for a dead body. Numbers the 9. 6. the 6. Chap. 6. also two or three necessary and seasonable Lessons from *Prov*. 14. 8. 15. 112. *To understand the way, and to look*

well to my going. Also this Evening I had my heart a little more then ordinary fortified, and enlarged in Prayer.

This day I experienced but little good or gain gotten to my Soul, and found my Heart but in a flat frame, yet I was affected a little with the consideration of the great honour given by the Elders, and others to Iesus Christ, Rev. 5. 13. and I perceived more desire after true sincerity of heart; and observed a good providence of God.

This day I observed a remarkable passage in a great mans suffering death, that he vowed, and wished that if ever he did game again he might be hanged, and hanged he was, a warning to look to our wishes, then I marked those two words, Prov. 15. 4. *That perverseness in the Tongue is or makes a breach in the Spirit*, I was smitten in my Conscience for an evil thought, and convinced for my uncon-  
 stancy in good, and want of more sence of my own, and others sins, and slackness in some services, but I had comfort from the 1. Thess. 5. 24. *That Gods faithfulness engages him to perfect his work in his People and to preserve them to the end.*

This day being the Lords day I learned amongst many other Lessons from Ezek. 20. (1.) That when Gods People do come to ordinances, yet they should expect good only from God, the People *sate before Ezakiel but inquired of God*, verse 1. (2.) That when People abuse their Gifts, God will pollute them therein, and thereby, verse 26. (3.) That those that go on in sin cannot expect to find God when they call upon him. (4.) That God may sometimes return the captivity of his People before they repent, verse 42, 43. I was convinced that it is my duty. 1. To study my duty more. 2. To strive to do my duty better, this whole day I was

troubled with the Head-ach, and pain in my Stomach, but I found the Lord enabling me with much patience, & moving my heart to praise him that affliction is not far greater Calm, joy and ease, came this morning from the presence of the Lord, after trouble and pain, with a resolution to prize time, and mercy, and to walk better and more diligently before the Lord who directeth the Steps, Prov. 16. 9. *and he that keepeth his way preserveth his Soul*, which Scriptures I observed this Morning, this Evening I had some communion with the Lord in Prayer, I was lead to look upon that duty, 1. Tim. 2. 2. 12. *Of praying for all men*, and from what I heard of another to praise God for his goodness to me.

This Morning I observed a special providence by the coming of a Friend to visit me, and observed further from Prov. 17. 3. *Howbeit Gods affliction is compared to a refining Pot or Furnace, to try and purge the Heart*, also what a sad thing tis to have good opportunities and prizes put into our hands, but to want improving hearts, or to have corruption hinder good, verse 16, 20. I found no especial enlargement, nor communion with the Lord this day, but rather a provocation to pride yet of that good word in Tim. 1. 3. chap. 2. 6. met with me.

This day (being willing to wait upon God,) I found him good to me in softening and enlarging, and drawing out my Heart in Prayer, and I had some comfort from those words, Psal. 9. 9. *The Lord will be a refuge for the oppressed, a refuge in times of trouble*, and verse the 18. *the needy shall not alwayes be forgotten*, yet this Evening I was set upon by temptation which in part prevailed and in part was resisted.

In the Morning fowl and and sinful thoughts came into my heart, but God made them bitter and

denfome to me, and now little fias begin like Elies  
to be more troublefome to me yet I much fuppect my  
felf if the Lord left me to my felf never fo little, and  
fhort a time, I had fome joy and ftrength from  
*Prov. 20. 21. Wait on the Lord and he fhall fave thee.*

This day my heart was fomenat melted and  
warmed in duty, and I found power to refift temp-  
tation, I had alfo my heart in a reasonable good  
meafure brought to confider, why the Lord afflicts  
me and adds afflictions, and was thoroughly refolved  
in two things, that I would do what I could to paci-  
ficy God, and to please him, and to beleive in his  
free grace through Chrift. let him do what he will  
with me. I was obferving three comforts to the  
righteous from *Prov. 21. 18. 28. 31.*

This day was a good day both inwardly and out-  
wardly efpecially outwardly, I had fome thoughts  
of Gods judgement to fear them, and to endeavour  
to fhun them, and to intreat the Lord not to let me  
fhare with the wicked in their punifhments much lefs  
their fins, I obferved from *Prov 22. 14.* that it is  
a fign of harred to be left to fin, an excellent pro-  
mife in *verfe 23.* alfo twelve Leffons *Paul* teaches  
1. *Tim. 4.*

This day being the Lords day I had fome en-  
joyment of the Lords prefence (as I obferved)  
and among other things I obferved firft from  
*Ezek. 39. 26.* That the firft thing that the Lord doth  
in the Redemption of his People is to bring them  
to remember their fins, and to repent for them, and  
fo having cleansed, and faved them from their iniqui-  
ties, *Jer. 33. 8. Ezek. 36. 29.* he works then their  
temporal and outward deliverance, 2. From the 11th  
*verfe* that when the Lord hath given his Spirit to a  
People he never forfakes them more, 3. From *Pfal.*  
*80. 5. 17.* I had confiderations of the great fuffe-

ings of the Church of God of old, and the ground of their comfort which is Christ. 4. From Rev. 12. was much refreshed to consider that the Church when she went to the Wilderness, yet that was by Wings that God gave her, and likewise in the Wilderness there was a place prepared by God for her, and there she was nursed her whole time.

This day I observed from Lev. 26. Gods way of dealing outwardly with his People either in mercy or affliction, according to their obedience or disobedience, but though they have sined and brought punishment upon themselves, yet upon their confession of sin, humbling of their hearts, and accepting of their punishment, God remits their sins, and removes the punishment, this day God in his providence ordered that I should hurt and braille my Leg which might have been much worse, I humbly praise God for it, and hope to profit by it.

This day my heart was very much enlarged, softened and quickened in Prayer twice (but especially once) and raised through the power of God exceedingly to be willing to suffer, I learnt. 1. To beware of sleights and short repentance (a thing I often consider off) 2. To fear secret self conceitedness, after the well performing of a duty. 3. To take heed of the corrupting Flies of vain thoughts and idle words. 4. From Prov. 24. 1. *Not to desire the company of evil men.* 5. To see, consider, look and receive instruction from the Evil of others. 6. That such as do the will of God but not with a good end shall be punished, *Hos. 1. 4.*

This day I was troubled with vain and wandering thoughts in solemn duties yet was made sensible of them, and in some measure resisted them effectually, I Learned from Prov. 25. 21. how to perform my duty towards my Enemies, and from chap. 26.

26. the danger of keeping secret sins, that God will discover them before the Congregation.

God favoured me this day with kindness from, and affected me somewhat with the relation and reading of Gods wonderful and strange works, at which I desire to stand in admiration, and to fear and tremble, also to be affected with the sufferings of other Saints, that differ from me: I observed also from *Prov* 26. 23. How a wicked Heart may be covered and undiscovered, as a Porch is covered with dross, also from *chap* 27. 12. the Character and care of a prudent man, *viz.* to foresee the evil and hide himself, and from 2. *Tim.* 1. to learn to partake of sufferings, and not to be ashamed of sufferers.

This day though I rose earlier then ordinary, yet through the multiplicity and continuance of company, I made not such good improvement thereof, I cannot say I profited much, or gained or learned anything, unless it were from *Prov.* 27. 12. *That a prudent man foreseeth the evil and hideth himself*, also from 2. *Tim.* 2. 11. 12. *I observed great encouragement to suffer for Christ, because we shall live and reign with him*, also to labour to be pure, fit Vessels for the Lord, to follow after Righteousness, Faith, Peace, Charity, &c.

I was convinced this day of four things I was too negligent in, *viz.* Studying the Scriptures, sending to the Christians (especially those to whom I relate,) finishing somewhat I intended and begun, and improving my Talent in this place, more to the benefit of other poor Souls, I had my heart softened, and in some measure enlarged this day in Prayer, and truly affected with some Christians that came to see me, I had some comfortable considerations from three promises, *Prov.* 28. 19, 20, 26. *The*

upright shall have good things in possession, who so walketh uprightly shall be saved, and who so walketh wisely shall be delivered, I had also comfortable from Hof. 3. 4. 5. compared together and was put to consider those in 2. Tim. 3. 2 &c.

This morning though too slothful, I had some breathings of the Spirit of the Lord, and kindled affections in Prayer, those words in Prov. 29. 25, were some comfort and support to me *the fear of man bringeth a snare, but who so putteth his trust in the Lord shall be safe*, among other considerations I had this day 1. I considered that it was the needfullest thing in a dangerous time to get assurance of Gods favour and salvation, and to make hast to repent and return to the Lord. 2. To consider our spiritual warfare, and to quit our selves like Christians in striving for victory over our spiritual Enemies I had comfort from that blessed promise Jer. the 33, 7 8.

This day I had no great benefit to my Soul only from Hof 4. 8. 10 12. I observed (1.) That to have the heart set on iniquity. (2.) To leave off taking heed to the Lord. 3. To lose the heart, or have it indisposed to good. 4. To go from under God. 5. To be left to sin, or ignorant of the mind of the Lord, are most sad things, also from the 2. Tim. 4. (1.) To Watch in all things. 2. Endure. 3. To be doing our present duty. 4. Looking for our charge, and depending on God to be kept from evil, were my reasonable present Lessons.

I found some softness & sincerity of heart this day, and had three special and main things in my heart to desire from God. 1. A through repentance and recovery out of former sins. 2. To be perfectly preserved for the time to come from evil. 3. To be freed from my dissolution, or sufferings. I received

much kindness from the Lord this day, the words in *Hos. 5. 15.* *Till they acknowledge their iniquity (or be guilty)* I considered and thought I came short thereof yet those words *Prov. 28. 13.* *He that confesseth and forsaketh his sin shall find mercy.*

This day I enjoyed some measure of the Spirit in softening and drawing out of my heart in Prayer, and somewhat in beleiving, and tenderness towards others, and those words *Eccles. 3. 18.* Of Gods manifesting unto men that they are but Beasts, I desired to apply, and to take heed of being guilty of any of those sins mentioned, *Hos. 4. (1.)* Of setting the heart upon any iniquity *verse the 8.* 2. Of leaving to take heed to the Lord. 3. Of losing the heart, or growing heartless in good. 4. Of going from under God, also from *Titus the 1. 14.* not to give heed to the Commandments of men.

This was a day wherein God abounded in kindness towards me, yet I was convinced that I was not guilty enough, or sensible enough of mine iniquities, (as God requires *Hos. 5. 15.* and from *Titus 2.* I learned that a true Christian especially a Minister of the Gospel, should be 1. Sound in doctrine, 2. Sound in Faith, and sound in Speech, And concerning beleiving I had three things. 1. To study more the grounds of Faith, and the reasons inducing thereto, 2. Not to give way to any thing against beleiving. 3. To maintain Faith by holiness.

This day God was pleased to enlarge my heart in good, and to weaken corruption making me sensible also of the present evils both of sin and suffering, I learned from *Titus 3. 8. 9.* That Regeneration, Justification and Adoption are of Gods Love, Pity, Mercy and meer Grace, also to be ready to,

diligent in, and profited by every good work, and to be angry with my self for sinfull things, and deny my self in lawfull things, oh my trouble! that I resolve some things I have not power to do.

This day I learned in the morning three things, 1. His coming into the World. 2. His walking before, and living in this world rightly. 3. His departure out of this world, also this day in the Evening the Lord shewed me kindness in some degree, and I had the consideration of the state to others upon my heart, yet I was convinced that I wanted more softness of Heart.

Though this day was somewhat painful to my body yet I had some refreshing thereon to my Soul for 1. I observed out of *Heb. 12. 16.* Encouragement to suffer, also inquiries into Believers building upon the true Foundation, from *Matth. 7. 24.* withal, many comforts from Christs carriage between his Resurrection and Ascension from this day to the 29. I observed not much save that my heart was in an ordinary Frame not much elevated in good, nor cast down with evil.

God moved my heart to praise him for his mercy the night before, and indeed it was worthy of praise; and I found a very great encouragement in my spirit to the Lord for it, this day I received divers Letters from my Friends in the Country, which were very refreshing, and the Lord came very seasonable into my Soul through many expressions in *Psal. 91.*

It pleased the Lord this day to draw forth, and to enlarge my heart much in Prayer, with many tears, and from the 1. *Kings* and *Ier. 50. 20.* To comfort me much in respect of the pardon of sin, also to consider four Lessons. 1. To bethink my self more of the sins I had committed. 2. To confess them

th in more sensibly. 3. To turn from them more effectually. 4. To look upon it as a work of Christ (as it was to the Priests under the Law) to cleanse the Sanctuary either the Churches of God or the hearts of his People, 2. *Chron.* 29. 16.

This day did God tenderly afflict me in my head yet wonderfully whilst I was at Prayer removed it, I perceived it in the middle of Prayer departing from me, I heard also from Christians in the Country which much refreshed me, I observed two comfortable words from *Ier.* 50. 33. 34, 51. 53. For the Church of God, and methought according to that Scripture *Psal.* 102. 14. *I had some pleasure in the Stones, and did favour the dust of Zion,* and from *Hos.* 8. I observed fou Lessons 1. To take heed of leaving, to take heed to the Lord especially in an evil time. 2. Of short repentance. 3. Of being a Vessel of no delight in Gods sight, 4. Of being giving up to sin.

Being the Lords day I think I may say it was a sweet day to my Soul in divers respects.

This day was good to the outward man, but I found a carnal tickling of self-conceitdness in some thing I had done and was doing, and I was convinced that my time stole away insensible, I observed that the Character of bad profession are out of *Hos.* 10. are (1.) To bring forth Fruit unto themselves 2. To have a divided Heart. 3. To be worse by affliction. 4. To have the evil of evil, *verse* 14.

This day I would ever remember because of my great folly in my great frowardness towards my Wife and another, my Conscience reproved me for it, and I was convinced from *Prov.* 14. 17. 29. What evil I did thereby.

Being a day of Prayer I found my heart by Gods goodness much enlarged, sorrowing much

for the faults of the former day *I* learned from *Ezek. 10.* Three duties 1. To know the time, 2. To redeem it, and 3. To consider how soon it may be at an end.

Being the day my Wife went to *W.* *I* found an inclination in me, to throw myself but God restrained it and *I* found that Evening a continued sence and sorrow of, and for my former evil. *I* learned from *Eccles. 11.* (1.) That a man should hasten to do what good he can, because of the evil that is coming upon the Earth. (2.) Put away evil from my Flesh.

This day and night following *I* was much troubled with temptations, out of *Eccles. 11.* *I* observed many things that should move to mind their mortality, and that there is a time when the days will be so evil that they will not be desired also in the 9. & 10. it is said twice that the Preacher sought out. 1. Matter. 2. Words.

This day *I* had power to repulse temptation also a consideration that the blessed and righteous man. 1. Doth not go in sin presumptuously. 2. Nor continue in sin carelessly, nor 3. Give way to sin connivingly, *I* also considered that God in affliction doth no more to a Child of his then the Angel did to *Peter Acts the 5.* *Smite him to awake him out of Sleep.*

Being the Lords day *I* was refreshed in the morning with the presence and spirit of God in Prayer, and from the consideration of the wisdom, watchfulness, and unweariedness of Satan in deceiving and tempting, *I* should learn to be watchful, and careful in keeping from the same.

The following Week my Book being from me *I* did not write my observations, only *I* remember that upon the fourth day *I* had comforts, both by

power I had against temptations; and from a  
 heater I had which came from several Freinds in  
 Wales.

Also the last day of the week I found my heart  
 much intent upon preaching, and with tears I did  
 both study my Sermon, and pray for a blessing  
 thereon yet had not liberty to preach it.

Also the following week wherein I was in wards,  
 I had not my Book, only I remember 1. That I  
 was well contented with my condition. 2. Ve-  
 ry cheerful and comfortable. 3. Had a greater  
 mind to do good. 4. Free from temptation. 5.  
 Resolved to let the Lord himself bring me out in  
 his time and way. 6. When I came out was  
 fird up to praise the Lord, yet was not without  
 temptations afterwards.

Some Lessons that I hope I have learned, or  
 gained more experience in since my imprisonment.

1. To be more sober and serious in my carriage,  
 and to shun and loath (more) jesting, jearing and  
 foolish laughter, vain speaking, and unbecoming  
 behaviour.

2. To prize secrecie, or being in secret for pri-  
 vate Meditation, Self-examination and Prayer more  
 then before.

3. I have gained more power against passion, and  
 anger (besides some other corruptions) and more  
 moderation in discoursing with men of differing  
 judgements.

4. A very great and earnest desire that there  
 may be a general Union betw-en the Saints of  
 God, at least a forbearance towards one and other,  
 wherein they cannot agree.

5. And especially a Heart really to pray for,  
 and to pardon my worst and greatest Persecu-  
 tions.

6. To

6. To justify God willingly and fully in all that he hath done, and to acknowledge that it is not without cause nor so much as mine iniquities have deserved, God dealing with me under the Covenant of Grace and as a Father.

7. To look more at the good and gain I have received from the Lord in and by sufferings, then at the time or nature of sufferings.

8. To know, remember, confess, and bewaile many sins which I was long ago guilty of.

9. To search and find out many weaknesses which I was guilty of in Preaching, particularly levity, setting forth Self, and natural parts too much.

10. To understand divers Scriptures clearer, and better, I hope, then I did before.

11. To withdraw my eyes, ear and heart from tempting objects.

Being the Lords day, I was in the morning refreshed privately, and in the afternoon the Lord was pleased to meet with my condition, unexpectedly in two things, also I observed the special care of the Church to please Christ, and her fear to displease him, mentioned three times Cant. 2. 7, and 3. 5.  
8. 4.

This day from *Isa. 1.* God poyned out two things to me ( 1 ) *To cease from sin, cease to do evil,* verse 16. ( 2 ) *I will take away all thy Tin,* ver. 25. I also apprehended that the Prophecy in that 2 chap. is not yet fulfilled, compare verie 4. 19 21. together, and those words in verse the 9 *forgive them not,* &c.

This day I had a strong conviction of the sin of resisting, or neglecting the motions of the spirit, and upon a temptation to give way to sinful thinking, I found power to side with and imbrace the spirits motions rather then the other, I had a Letter from

G. R. P. that refreshed me.

I was observing that when the Lord doth intend to secure a person & preserve it, he doth sanctifie & purge it, that from *Isa. 4. 4. 5.* ye or when he doth intend to make use of a man, *2 Tim. 2. 20. 21.* two other Scriptures I hope were laid to my heart. *2 Kings 10. 9.* But Jehu took no heed to walk in the Law of the God of Israel withal his heart, but especially to take heed of sin of trespassing in affliction, more against the Lord. *1 Chron. 28. 22.* two sins I was likewise convinced of, mispending time, and doing nothing extraordinary for God, and having a very straight dry heart towards God his cause, people and wayes.

This day being part of it spent in prayer, I found my heart to be what affected (though often more) & my soul was very desirous to have power over my affections & tongue I observed from *Isa. the 55. That when God doth take avy to me: he doth the same time give men up to judgement*, but in the 13 verse of that Chapter there is an excellent promise that when the Lord is exalted the lambs shall feed after their manner, that Scripture *Phil. 1. 29.* For unto you it is given in the behalf of Christ (was I, yet to me) i. e. by grace from God for his sake to beleive and suffer, or on his behalf i. e. for taking part with Christ ye suffer.

I was assaulted in the morning with temptations, yet after some disturbance, had some freedome from them, yet observed a reasonable word from *Isa. 6. 6. 7.* That as soon as the Angel had taken the live coal from the Altar and touched and laid it upon the Prophets mouth he declared, that his iniquities were taken away and his sin purged so God can easily and speedily remove sin from any other Saint.

This morning having some provocation, I found my self ready presently to be moved with passion against him that accused me, of too much partiali-

ty towards my self, also too much inclination to self justification, suitable also in my course of reading, was that Scripture *Isa. 7. 12.* where *Ahaz* thinking at least seemingly to avoid *tempting* God by asking a signe, run into another sin, *viz. disobedience and Rebellion against God.*

This day I had some full refreshings from the Lord, and a fuller sence of things upon my heart then ordinary.

This was a day of light affliction upon my body, of pain in my back which I supposed might have increased; and heighned to a heavier distemper, but the Lord removed it by his blessing upon small means. I was drawn out in my spirit to praise God for it, as also to observe how the profits did take notice how the hand of the Lord was stretched out still, *Isa. 9. 12. 17. 10. 4* whence I would learn to observe the hand of God in affliction, also I took notice of two sore evils in the people under affliction (1.) Not to return unto the Lord (2.) not to seek him in affliction yet two special promises chap. 10. 20. 21. *That they should stay upon the Lord, and return to the mighty God.*

This day being the Lords day, I had some real breathings of the spirit of the Lord in prayer, as I conceived also freedome from temptation, and a heart to praise God for it in some degree, I was taken up with several thoughts, which often amaze me. (1.) Of the word Patience of God. (2.) of his special love, to me, rather then others (3.) of his infinite wisdom and power in the resurrection of man.

I had many observations as from *Isa. 11. 3.* that Christ a spirit of *quick understanding*, or scent, or smell, as tis in the margent, *in the fear of the Lord*, such a spirit would I have; I was also strongly per-  
swa-

swaded that, that Chapter, was not yet fulfilled, also sweet was that word to me Chap. 12. 1. *Though thou wast angry with me, thine anger is turned away and thou comfortest me.*

This morning I was troubled with sinful thoughts and truly these are the sins that trouble me most, but I found a heart to pray against them earnestly.

But God brought a most sweet word in a sweet manner to me, viz. *Ier. 13. 19. Thou shalt call me thy father, and shall not turn from me,* also another word in Chap. 5. 10. *Go up upon her walls, but make not a full end,* also from *Isa. 14. 3. The Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage.* and in the 30. verse; *the needy shall lye down in safety.*

*Some experiences recorded by him in a sickness he had the 3. of the 3 month, 1658.*

*Isay 38. 9. The writing of Hezekiah King of Iud. when he had been sick, and recoverd of his sickness.*

1. **V**hen the Lord was pleased to visite me upon the suddain so sharply that I thought life was flying, and death seasing upon me, God shewed me that all the world and creatures therein were all helpless.

2. Looking up to God with a weak faith, and in few words the Lord was pleased to give some ease and releif by mitigating the pain.

3. Afterwards when I came towards my designed place, God ordered that some professors should meet with me, who shewed mercy both in bringing me into a house and giving notice to brethren.

4. That when I came to the house in extremitie of

of pain the Lord did give me some suddain and sweet sleep for 3 houres or more.

5. That both upon the way when I was scarce able to stand and in the house, when I was thirsty the Lord did enable me to deny my self that I neither sat down on the grass, nor drank, both which would have been very hurtful.

6. That the Lord did move the hearts of the Brethren to come so willingly and express so much affection to me.

7. That God moved my heart and strengthened me to come home that night which proved advantageous.

8. That when the disease was at the highest and sorest, the Lord was pleased in that state to keep the eye of my mind directly upon himself.

9. That when I was much troubled about my Will, and was afraid the Lord would have taken me away before I had finished it, God heard my weak senseless crying unto him and gave me much satisfaction when it was done.

The Lord did not let loose any of my spiritual enemies, sin, or Satan upon me.

The Lord supported me with his former fatherly dealings, and the succors, comforts and experiences he had afforded in the like afflictions.

The Lord kept my spirit indifferent and unbiased towards life or death, not desiring the one more then the other, but willing that God should choose for me.

The Lord shewed me things neerer then I saw them before, and smaller things, (as duties sins, &c.) seemed greater to me then they had done.

I was helped by the Lord to bear the affliction with that patience that I was so far from thinking it too heavy that I wondered it was so light.

I found a quicker discerning and a better taste to try words then before, and to know who spoke and what was spoken discreetly, seasonably and effectually.

That I had more sence of other sick and suffering Saints then I had before, especially the poor and therather because I considered how they wanted the accommodations I had.

As I had no extraordinary discoveries of the Lord, so I had several small and mediate expressions of his tenderness and kindness.

I had clearer knowledge and greater conviction of some sins particularly.

1. Self which I found to cleave to me ever to the end.

2. Of Frowardness, which I saw to be an abhorring to the Lord, and it troubled me much to hear it in my Family.

3. Wordliness, especially in having to do with worldly men.

4. Slothfulness in private duties.

5. Want of more care to reform my Family.

6. Using too many words about earthly things with my Wife.

7. Using too much fleshy wisdom in my preaching, and too much time, with too many words in my Sermons, and too many complements to Saints, offering Sacrifice or doing service unto the Lord, when God would have me be receiving mercy from him, this God shewed me once when being weak I went to perform duty, I had comfort from the Lord.

1. From several Scriptures as *Rom. 14. 8. Philly. 1. 21. Job 33. 26. Psal. 71. 3. Esaiiah 1. 25. Ezek. 28. 44. Prov. 1. the last verse, John 16. 14. 1st. 17. Prov. 7. 10 21.*

2. Graces

2. Gracious Answers of Prayer, and feeding up-  
on promises.

3. From the Visits and Prayers of the Saints.

4. That when I was to dispose of the estate the  
Lord had given me, I did find I was more thought-  
ful how to do it to Gods glory then I was to get  
it.

Some few of the Hymns found within  
his Papers,

A Hymn on the Sabbath day,

**T**He rest of rests to me is Christ, in whom I do re-  
joyce;

His day a Sabbath is to me; Tis not mine but his  
choice.

He rose and rested on that day, to shew his work was  
done,

His blest example is my Rule, his Candle is my  
Sun.

This is the Queen of dayes to me; For tis my Kings  
birth-day:

He was begotten from the dead, that I might live for  
aye;

Not live in lust to do my will, but live to please my  
Lord.

To preach his word, and sit at board, 'mong Saints of  
one accord.

To pray and preach, to sing and praise, to meditate and  
talk

From day dawning unto dark night, should be our work  
and walk.

Another

## Another on the same,

The Sabbath is a day of rest, from Service, Work and  
Sin:

When God had ended all his work, the Sabbath did  
begin.

God set apart the seventh day, and did it sanctifie.

Adam in innocence was bound, that holy kept should be.  
Then to the Jews God gave command, this day for to  
observe;

And sorely punish wicked men, that from the Law did  
swerve.

But when the time that Jewish rites, were to be done  
away,

Christ did set up instead of it. another call'd by day.

This was presigur'd in the Law, and foretold frequen-  
tly.

This Christ and his Disciples kept, strictly and ac-  
cidentally.

This minds us, that the work is done, which Christ  
ingag'd to do.

Christ's resurrection was thereon, which makes us keep  
it so.

Some without ground would sleight this day, counting  
alike all days;

Yet I with Saints will keep the same, to celebrate Gods  
praise.

## Upon my going forth to Preach.

To be my Shepherds underling, his Sheep to seek and  
save,

It joyes me more than anything, no work else do I desire  
To free a Soul from Death and Hell more then my life  
I prize:

Converting

Converting Preachers (make me one) shall shine, for they are wise.

O let me Lord have skill to bring, thy lost and scattering Sheep

Into thy School and Fould also, to teach and feed and keep.

My Lambs and little Ones are like to perish and be lost;

Oh seek and save them Lord thy self, thou knowest how much they cost.

Thy precious Blood was shed for them, that they might ever have

Enjoyment of thy precious self, this had, no more they crave.

Upon the occasion of preaching upon a Mountain.

How fair and eek how beautiful are those Messengers Feet,

That preach glad tidings on the Hills, their voice must needs be sweet.

Sweet is thy holy Trumpets sound, that calls and summons all,

To listen to and list themselves under the General.

God gave his Law at first, on smoaky Mount Sinai, God oft times did appear to his in such a place and way.

Altars were built by Saints, to worship the true God; The Temple on a Mountain was built, where God made his abode.

Christ did resort to Hills, to Watch, to Preach to Pray.

Christ was transfigured on a Mount, clad in divine array.

On a Hill he tryed was, and that he overcame, When from a Hill he did descend, he had the greatest

Christ wrought great Miracles on a barren Hill,  
 Christ did ascend from off a mount, the Scriptures to  
 fulfil.

Upon a Mount in Galilee Christ gave commissions  
 To his Apostles for to preach unto all Nations.

From off a Mount ain high John saw that glorious  
 sight,

The new Jerusalem (Christs bride) cloathed in white  
 and bright.

The Mountains minds us of Gods faithful promises,  
 Gods Wisdom, Might and Providence; on Hills appear  
 all these.

The prosecuted Saints did hide themselves in Hills;  
 Their th' Idolators worshipped God after itheir crooked  
 wills.

Christ Kingdome and his Church, his Mount of holi-  
 ness,

Shall break and quell all Mountains, and, all Hills of  
 wlekedness.

Gods Moun'ains shall bring peace: the Hills shall leap  
 and sing:

On Mount Olive Christ will stand, to judge the world  
 as King.

The barren Wildernes: shall be a fruitful Land:

Upon the thirsty parched ground Pools of Water shall  
 stand.

This Cloud of Witnesses, do all agree to teach,

That it is lawful on a Hill, or Mount to Pray and  
 Preach.

Here on appears the Grass that feeds the Beasts, and  
 Beasts Men,

Why should not men upon a Hill praise God for their  
 food then.

That God who dwells on high, and yet is every where,  
 will now be serv'd in Spirit, in every place with fear.  
 At my Pulpit and my Pew, shall be a Turf of Grass,

*As well as Wainscot in a Kirk, for I prize every place  
Alike to worship God, who dwelleth every where.  
For that which I in places look, is whether Christ be  
there.*

### Upon Preaching in a Market place.

*A Merchant brought from far, rich Ware and Pearls  
to sell,*

*Where many came, but not to buy, yet some approved  
well.*

*The Sellar and the rate, and rich Commodity;*

*Some ask the Servant what the price, he said, tis cheap,  
come Buy.*

*Here's Gold and rich Garments, here's Oyl, here's Milk,  
here's Wine,*

*Thou wants come quick, accept of Christ and all there  
shall be thine.*

*Who is thy Master Christ, in Power he is here,*

*In Person in high Paradise; would you go to him there?*

*O yes to Heaven we would go: how shall we thither  
reach?*

*Come near and hearken to his Word; his Spirit will you  
teach.*

*The spirit said, ile shew and work, whats to be known  
and done.*

*They answered make us willing Lord, then to thee we  
will run,*

### A Dialogue betwixt Time and Youth.

Time speaks.

Time, I am hore-headed ready to depart,

I waited for thee, but thou hast not heart

To think, how I have turn'd so oft my Glass;  
 The least and lowest Sands runs now apace.  
 If once I turn my Back, no looks behind; (find,  
 Thou'lt seek me, when and where thou'lt not me

### Youth.

Youth, My aged Father do not weary be,  
 Have patience yet a while. I will apply  
 My self, to that which profits in the End:  
 'Tis time enough for young men to amend.  
 I must have recreation fit for Youth; (Truth.  
 Let Old men (if they will) ply Time and  
 Time, Farewel the Glass is out, Death takes my place.  
 Youth, Oh time I pray thee stay, whilst I have grace.  
 Our Time is short, our journey long our Work un-  
 done in part;  
 Our Thread near spun, our Glass near run, all  
 this unlaid to Heart.

Upon the apprehension of Christs love to me, and the  
 feeling of my love to him.

Who would not love thee Lord more then Self, Sin or  
 World?  
 Who would not ravish'd be? That sees thy Love, or thee?  
 Who can think of thy Name? and not leap at the same  
 My names V. P. who Lord loves thee.

Upon the occasion of a Tooth-ach.

No pain like that my Saviour bore for me,  
 No suffering like, his suffering on the Tree,  
 Which he did bear not for himself. but me.

Oh what love was herein  
 A plated Crown of pricking Thorns he wore.  
 Blows on his Head, Spits on his Face he bore

Besides base shame and scorn, sure this was sore :

But more he bore for sin

Gaul was his Meat, and Vinegar his Drink ;

A Brook he drank from Bottom to the Brink :

My Blood should write his Bruises, not my Ink ;

Thy Blood Lord wrought my Peace

A Flood of wrath stream'd through his Soul within,

The Law him lash'd, so did Satan and sin,

Till Death him sunk, and Grave swallowed him in ;

Thus did my Lord de cease.

Shall Tooth ach then or pain from one small Bone

Make me have sence of Self more then that one ;

Come thoughts of Christs pain in, mine own begone :

For Christ will heal thee sure

That Balm and Brazen Serpent, that cures me

Is that which cur'd the Worlds great malady :

Nothing like this Panpharmaton can be

Which Tooth and all will cure.

### The Saints Portion after death.

Strangers we are whilst we are here, clad with carnallity.

Sojourning towards our long home, even Eternity.

Twil not be long before we reach unto our journey's end :

Our Morning's past, Evening doth hast, towards our rest  
we bend.

Who knocks ? Tis I, what is thy Name ? my Name is  
dreadful Dea h,

What is thy business now with me ? tis for to fetch thy  
Breath.

We come my Freind I look'd for thee, come shew me thy  
Commission

From Christ thy Master, and my Lord with thee then ill  
began.

Loe here it is take it and read : hold tis his Seal and  
Hand ;

I know it will, here ile not dwell, but obey his command.  
Come thou away, come quickly dear; I long to see thy  
Face

My Father also sent for thee, come quickly, come apace.  
I come, I come; ope then the Door: give light for it is  
dark:

The entries straights; Lord lend thy hand, that I may  
reach the mark.

The Gulf twixt thee and me is great; I cannot through it  
venter,

Till thou lets down thy safe draw-Bridge, I have no  
hopes to enter.

Citizenel let down the Bridge, let in my Freind to me:  
Oh welcome, welcome my dear one. my Heart did long  
for thee.

Now sweet Son, thou shalt see my Face, for which thou  
didst so long:

Thou shalt with me abide for aye, Angels and Saints  
among,

Thou shalt not Sigh, nor Sob again; thy Sins thou shalt  
not see.

Thy Blemishes and Weaknesses no longer trouble thee.  
Thou shalt have rest from thy Labours: thy works shall  
follow thee:

All Angels and all Saints that are, or ever were thou'lt  
see.

Thou shalt be Crown'd with Righteousness, yea with a  
glorious Crown.

Yea thou shalt in full brightness shine, as doth the beau-  
tiful Sun.

Thou shalt sit on my Throne, to judge Angels and wicked  
Men:

Thy Scandals shall be washed off, sitting on high till  
when,

The King I come I deliver up, to thy Father and mine,  
Who shall be all in all for aye, in whom wee'l be and  
shine.

Hallelujah

Hallelujahs to thee my Lord, to thee for ever more,  
To thy Father and sweet Spirit, I three in one adore,

Upon the Persecution.

Tis a sad age, when there's such rage against poor harm-  
less Doves,

Who through their need seek Meat to feed, from him  
their Soul that Loves.

A sudden change yet not so strange, is come upon poor  
Saints :

Alas dear ones! God hears their Groans their moans and  
sad complaints.

The wicked strive, Husbands from Wives, to separate  
and part,

And the Shepherds from their own Herds, that joyntly  
with one heart,

Would serve their Lord with one accord after his Word  
and Will :

But Dogs and Wolves and cruel Elves, that seek them-  
selves would kill.

The innocent that no hurt meant, but spent their time  
and strength,

To seek the way that poor Souls they, through Christ  
may gain at length.

That great reward which God prepar'd, and car'd for  
long ago,

They will obtain and the same gain, in spite of every  
Foe.

Another.

O God our God we by the Rod, are brought in part to see;  
There is no man, that will or can, but thy sole Majesty,  
Hear the complaints of thy dear Saints, who in great  
sufferings are

Or will pittie, or justifie them, though they harmlesse are:  
 Thy holy Lawes and blessed Cause, are like to suffer soe:  
 The work thou didst once in the midst, of us they would  
 undoe.

### After the 25. Psalm.

God is our hope and stay, our refuge in our need  
 He is our Shephard hee'l preserve, and his own Sheep  
 will feed:  
 Hee'l feed them with his Word, yea also with his Rod;  
 And he will manifest himself, to be their mighty God.  
 If any do them hurt, their Foes hee'l surely slay; (away.  
 And who they be that hinder them, such hee'l remove  
 He that doth touch them, the Apple of his Eye  
 Doth touch, and he is sensible of all such injury.  
 VV unto those, that do, his little ones offend  
 T'wer better a Millstone were hanged, on their Necke  
 without end  
 And they cast in the Sea, that is quite bottomless;  
 Then to come under Gods sore Curse, that punishment is  
 lesse.  
 But happy are all such, that follow their good Lord,  
 And patiently upon him wait, hearing his holy Word;  
 And in him do beleive, and for their sins repent,  
 These shall not be ashamed at last, nor for their sins be  
 shent.

### Upon the Saints suffering.

This is the Fire through which thou dost, purge away  
 Dross and Sin;  
 This is the Water that doth wash, in part the filth of  
 sin.  
 This is the Wind that blows away our Chaff, and which  
 light is.

This

This is the School wherin we learn the best experiences.  
 This is the way wherein we do follow the Son and Saints:  
 This is the way to liberty, with thee by our restraints:  
 This is the Food and Physick which thou givest to thy  
 Children:

This is the means when they have sin'd, to bring them  
 back again.

This is that which tends to divorce thy People from this  
 World:-

This is the Storm that tends to drive, thyne into one ac-  
 cord:

This is the Hedge and Wall that keeps thy People from  
 ranging:

This is the Chain that binds them up, from the accurs-  
 ed thing:

This is the Fullers Sope that doth both whiten them and  
 try:

This is the Fire in which they do, their Lord most glorify  
 With patience and contentedness therefore our suffer-  
 ings we

Will indure without murmuring against men or  
 against thee.

V. P.

Some

*Some remarkable Passages in the Life and Ministry of this worthy Servant of Christ, communicated by some faithful observing Christians and his antient intimate acquaintance.*

**M**R. *Vavasor Powel* was born of honest and honourable Parentage, his Father Mr. *Richard Powel* of a very antient Family in *Wales*, living in the Burrough of *Knocklas* in *Radnorshire*, where his Ancestors had lived for some 100. years before him: His Mother of the *Vavasors* a Family of great antiquity that came out of *Yorkshire* into *Wales*, and so by both allied to most of the best Families in *North-Wales*, though his best pedigree and highest descent was that which he derived from the most honourable Family of *Abraham*. For the unworthy persons many times pretend to the highest worldly descents, the new born being only the best born.

He was brought up a Scholler & taken by his Uncle Mr. *Erasmus Powel* to be Curate at *Clun*, where he also kept School in which time it pleased God in the midst of his vanity and enmity to Christ and his People, to call and convert him (especially by the ministry of that eminent Servant of Christ, Mr. *Walter Cradock*) which was attended with deep humility in sight and sense of sin, and a lost estate by nature, and led by a Spirit of Bondage, through legal Terrors to clear manifestations of the love of Christ in Gospel Life and Liberty, encountering with manifold temptations within and without, not only by Satans assaults

assaults in the mind, but by his visible appearances sometimes in one shape, sometimes in another, to terrifie and afright him, especially in Prayer and in his drawing nigh unto the Lord, but by Faith he still got the victory over him.

He in a little time profitted above many, and being very zealous and full of Love to Christ, did besir himself exceedingly in preaching the Gospel, labouring therein more abundantly then any we have known. giving himself wholly to the work both in publick & private, God also accompanying him with his blessing and presence in great success, the generallity of the Country being then as Feilds, white unto the Harvett, flock ardently to his Ministry, and many by his Preaching were turned to the Lord, so that *Radnorshire* that before was a dark Country, came to have much light. and in a short space many eminent Professors begotten in it, at which Satan begun to rage exceedingly and stirred up some of his Instruments to persecute the truth, laying wait for his life and liberty, some by a judicial way, some by violence till they drove him out of the Country, from whence he went to *London*. where in the time of the War he continued sometime, he was called to *Dartford* in *Kent*. where he was very succesfull in his Ministry to the gathering of a Church, afterwards times growing more peaceable, he was called into *Wales* again, where he renewed his former labours. preaching the Word in season and out of season, so that by him Christ made manifest the favor of his knowledge and grace in every place throughout the Country, insomuch that there was but few (if any) of the Churches, Chappels, Town halls in *Wales* wherein he did not preach Christ, Yea very often upon Mountains, and very frequent in Fairs, and Markets, it was admirable to consider how in-

dustrious he was by his often preaching in two or three places a day, and seldome two dayes in a week throughout the year out of the Pulpit, nay he would sometimes ride a hundred miles in a week, and Prach in every place where he might have admission both day and night, if he passed through any Fair, or Market, or near any great concourse of People (so great was his love to Souls) he would take the opportunity in his Journey to preach Christ, yea his whole life was a continual preaching, giving seasonable instruction to every body he met with being fruitful and exemplary in Word, Doctrine, Conversation, Spirit, it was his custome where ever he came to leave some spiritual instructions and gracious favour behind him.

He was indued with such courage of mind & furnished with such ability of body, that he went through his work with great delight, many admiring how he was able to hold out, he was an able Minister of the new Testament, and always in readiness upon all occasions to fulfil his Ministry, and like the good Householder brought forth of his Treasury, things new and old, being very indefatigable in his work, speaking and praying sometimes, 3. 4. nay 6, and 7. hours together; he was very faithful in delivering the word of truth, and in explaining it to the mearest capacity. and still endeavoured to suit his discourse to the occasion and condition of the Hearers. he neither regarded nor feared the frowns, or favours of great men, but faithfully and courageously would warn, and reprove them to their Faces, he was very affectionate in drawing and inviting Sinners to Christ, and as sharply would hereprove the prophane the rebellious *Hypocrites* and Backsliders, and most compassionately sympathize with the weak, afflicted and tempted, he was very excellent in the illustrating of his do-

Strine by familiar Comparisons, Parables and Similitudes which used to be very profitable to the hearers, tending greatly to imprint the truth in their minds, and which was so much the way taken by our Saviour that it is said without a Parable he spake not, he had a ready wit well read in History and Geography, a good natural Phylosopher and skilled in Physick, which greatly furthered his invention, but above all very powerful in prayer, much indued with the Spirit and an Eloquent man, and mighty in the Scriptures, which was so admirably imprinted in his memory, that he was as a Concordance where ever he came, so that a Scripture could hardly be named to him, but he could tell you the Chapter and Verse, he had such an admirable memory that if he heard two or three Sermons together, he could repeate them verbatim, though towards his latter end by his long imprisonment, being kept from the exercise of his Gifts his memory was impaired.

He was very exact in keeping punctual to his appointed times of Preaching, having divers Lectures both Weekly, Fornightly, Monthly and two Months, and Quarterly besides, extraordinary appointments both in *England* and *Wales*, from which no ill weather Frost nor Snow, nor ordinary difficulties could hinder.

One time as he was going to Preach his Horse fell lame, and could not well reach the place appointed on Foot. he being in a great straight be-thought himself of the way that one *David ap Hugh* took in like case and addressed to it, *viz.* alighted off his Horse and went to Prayer and begged strength of God both for himself, and Horse to perform his Journey which accordingly was made good to him, for mounting his Horse he found his lame-

ness was departed.

One time he was to Preach at *Lempster* in *Hersfordshire*, upon a first day of the week, having the day before preached by the way, and as he was coming late at night, he had a very greivous fall off his Horse, which bruised him much that he could not come further that night, and questioned whether he should be able to stir the next day, yet Prayer being made he was enabled to reach the place early in the morning, and to preach thrice that day.

Another time he was to preach at a place called *Cery*, to perform which he was constrained to ride night and day, until at last his Horse tired, so that he was forced to leave him by the way, and perform the rest of his Journey a Foot.

It was his usual custome in riding to places to Preach, if he overtook any aged People going on foot towards the meeting, to set them on his Horse, and to walk himself by their sides, which he would do for miles together.

Many have been the difficulties, and hardships he under went in his itinerant preachings, sometimes forced to lye in the poor *Welsh* houses upon the Mountains where he could find little accommodation for either Horse or Man, and yet could as cheerfully spend the night in examining and instructing the poor People, as if he had, had the best entertainment in the world, for it was his meat and drink to do his Masters work, in gaining and edifying of Souls, and it was his custome to reward the poor People, as much for their course Bread and Cheese, and hard Lodging, as if he had been in the choiest Inn,

He met many times with very hard measure from wicked Drunkards, and debauched Persons by often lying in wait for his Life, and by many Buffings

and Stripes which he received from them, and he was very much prejudiced by Blows upon his Head, yet freely did he use to forgive his most mischeivous and malicious Enemies and Persecutors, never prosecuting any of them, though he had great advantage against them, and many friends that would have righted him and punished them, but patiently did he bear in his body the marks of the Lord Jesus, and most Christianly did he undergo all the unjust reproaches he met with from wicked men, rendering blessings for cursings love for hatred, he used to say he would not take a great deal by the year for the reproaches he met with, all for Christ which he could not be without.

He was exceeding hospitable, the Feasts that he used to make was not for the rich, but the poor and aged, whom he often invited and supplied with Clothes, Shoes, Stockings, and all other necessary accommodations.

He was very free in the entertainment of Strangers, and all Saints, his house being common for them, and great resort was to him from most parts of *Wales*, and many from *England*, and was so free hearted that he would use to say he had room for twelve in his Beds, a hundred in his Barns, and a thousand in his heart, and so liberal that he would wrong himself to do good to others, he was very merciful to all poor People, and when in the greatest haste he would not let the poor cry in vain, and severally would he with his Alms impart some good instructions to their Souls.

He was very loving and courteous to all his Neighbours, and much beloved by them.

He was very zealous against false doctrine and Errors corrupt and anti-Christian deceivers.

He did spend and was spent in his Masters service,

laying out himself, and what he had for him, not serving him for filthy lucre but of a ready mind, finding his wages in his work, and therefore having freely received he freely gave, little outward advantage accrued to him by his ministry, from the Churches in *Wales*, he received nothing but neighbourly and brotherly kindness, which he was as ready to requite, and much more willing to give then receive, and as freely did he contribute the necessities of others as any, the Parliament ordered him 100 l. *per annum*, out of a *fine cura* whereof he received about 60 l. for seven or eight years, many considerable gifts he refused, and never did he get any thing by the Act for the propagation of the Gospel in *Wales*, as was slanderously laid to his charge, for which his vindication in print to this day unanswered, may stop the mouth of Envy it self.

And he made it appear in the Consciences of all that knew him that wealth, and worldly advantages was not the penny he entred the Vineyard for, but the gaining of Souls, his temporal Estate as well known was more before the War, then at the time of his imprisonment and death, being indeed a despiser of the world, and which was no more his temptation, then it was *Luthers*, he was of a noble generous free Spirit, and as some term it much a Gentleman in all his deportment.

He was very humble and plain in his carriage preferring others before himself, though far inferior in Gifts and Grace to him, and a most ready servant to do good to all both for Soul and Body.

He was very just in all his dealings and would rather receive wrong, then offer injury to any, and kept still a great jealousy over himself least he should do any thing unbecoming the Gospel.

He was very pitiful to all in distress whether

Saints or sinners, and especially in the case of sin, which he would deeply lay to heart, and weep bitterly in consideration of the weightiness of sin upon their Souls, and greatly would he lament the scandalous offences in Professors, which tended so much to the dishonour of God, grief of the Saints, and hardening of sinners, and endangering their own Souls.

He was very active in doing good, and little time spent by him in idleness, after great and tedious Journeys and pains in Preaching, he would be as fresh to attend any work for God, as if there had been no such thing, it was his constant practice to be speaking of good to all he conversed with, and to convert worldly discourse into spiritual things, and when he apprehended any to discourse of the things of God in a common light Spirit, he would endeavour to work them up to more seriousness and spiritually.

Where ever he was, at home or abroad, he would be still furthering of good things, and improve all opportunities with whom so ever he conversed. were it in his Journey; or upon the Road to instill something for the good and benefit of their Souls, wherein as a follower of his Master, he was a lively pattern to the Saints, and wherein God blessed him exceedingly.

He was to receive exhortation admonition and reproof, (being under all his excellencies & great worth a man subject to passion & infirmity) which he would embrace with all humble submission and acknowledge thankfulness, and his Conscience was so tender that he would of himself both privately and publicly express his fears and jealousy of himself, and would desire others to tell him his faults which he might not so well discern in himself.

He was a faithful and diligent observer of the outgoings

goings of God upon his Soul, whereof he kept a dayly account and record, taking notice both of the actings of grace, and the stirrings of corruption, and the assaults of sin and Satan, or World made upon him.

It was his dayly practice to draw forth some instruction, and advantage from every object, and every thing that accrued, viz. from Scriptures ordinances, Gods dealings with him in every respect from conferences with Saints, or Sinners, from any providence or accident whether prosperous or adverse from Creatures Heaven, Earth, Seasons, from the graces, and vertues as well as failings and infirmities of Saints and Professors.

A great observer of Dreams, and what God might speak to himself or others by them, for warning instruction, or reproof.

He was very heavenly, his Heart so set with diligence and intentness upon the things of God, that when he was alone, and none to discourse with, he would many times be singing of Hymns in his house and elsewhere, and often in his Bed as soon as he awaked in the morning, being excellent at extemporary Hymns, which have been to the refreshing of many, who have declared to have enjoyed as much of God in joyning with him therein, as in any other ordinance.

And his Soul did follow so hard after God, that he hath been heard to pray very audibly and fervently in his sleep, and yet knew it not when he awaked.

He was of an undaunted courage for God, no fear of suffering could turn him back in the work of the Lord, he had such a fervent zeal for Christ, and the Truth, and such enmity to, and hatred against, that he regarded not the greatness of men,

in administering reproof to them, vvhat danger so e-  
ver might accure to him thereby, he used to say he  
feared the corruption of his Heart more then any  
sufferings he met vvith from men.

He vvith much compassion, and feeling affection  
used to sympathize vvith the vvweak, and tempered;  
making their condition his ovvn, but vvould mag-  
nifie his office vvith great zeal, by improving the au-  
thority Christ had given him to curb the inso-  
lent, stubborn, and rebellious.

He vvvas one of a vvorthy publick Spirit zealous  
in, and furthering of all things that might tend to  
promote the good of his Neighbour and Nation, but  
especially the Saints], and *Sion*, in advancing the  
Name, Interest, Kingdome, and Sovereignty of Je-  
sus Christ. and setting himself vvithal his might a-  
gainst *Babylon* that common publick Enemy of man-  
kind.

He was very tender of the Consciences of others,  
though differing in judgement from him, and where  
he discerned sincerity, and truth of Grace, expres-  
sed much endeared affection to them as Brethren,  
being a dear Lover and Promoter of love to Saints  
as Saints, vvithout relation to perticular perswasion,  
or private opinion.

He was exceeding successful in the vvork of the mi-  
nistry, vvich was sealed to him by the conversion of  
many Soules confirmation, consolation and edificati-  
on, of more both in *England* and *Wales*.

He was instrumental to the gathering of Churches,  
to the healing and composing of many differences  
and breaches, wherein he travelled much by Mes-  
sengers Letters, Conferences and Journeys far and  
near.

It vvvas his usual course in order to preserve and  
maintain life and love amongst the Churches, he

most neerly conversed with, to put them upon the debating and resolving of several questions from time to time, he handed to them which proved exceeding profitable to the increase of knowledge, and to the ends proposed.

He was much in visiting from house to house, taking a particular account both of inward and outward man, inquiring after their family, walks, duties, and deportments, and in an especial manner did he with diligence attend the sick, administering all things necessary for Body and Soul, Exhorting, Comforting and Praying with and for them.

He was exceeding zealous to keep the Communion clean and pure, by keeping a diligent Watch, putting forth early warning and reproof against the first appearances of envy, and scandal, and a faithful rejecting the hardened and impenitent Sinners, in which Cases he used to be mighty powerful in the administering of that ordinance of excommunication shewing the terribleness thereof so that many hearts would tremble greatly thereat, and yet be found also therein with great tenderness, and heart meltings to the offenders themselves.

As he was Master of a Family, he was wonderful careful to do the things that was just and equal, and principally he did design to promote the power of godliness amongst his Servants, he used to tell them that they should at any time leave work to pray or read, and when he found them at any times in the Feilds reading or conferring about the things of God, he would bid them go on and continue in it, and oh how few are they that prefer and promote the good of Souls, before their own worldly profit & advantage, but are rather so oppressing their Servants, that they can hardly have any time day or night to give God what he requres.

He used in his Family sometimes to repeat Sermons, and inquiring what they remembered thereof, sometimes what they had read that day in the Scriptures,, and what they had observed in their reading, what providence they had taken notice of, and what instruction from them, sometimes propounding useful questions to them to resolve, sometimes read and expounded a Chapter and informed himself how they understood it, and what they remembered from it, sometimes sing an Hymn, and pray constantly, which duties he performed twice a day, if no more when at home, and usually would alter both his method and his hours, designing to bring them up to the life, and not so much to live in the form of duties.

Those Servants that he saw careless of their Souls, or sleep in duties not remembering what they heard, he would charge, warn and reprove them most strictly, and threaten to turn them out of his doors, if they did not reform.

When his occasion led him abroad to preach which was very often, he left with them strict charge to perform the Family duties amongst themselves.

As he was a housekeeper had all things provided decently and in good order, his Husbandry and all his affairs well contrived and managed with great discretion.

This following account so well agreeing with the former, and given in by his dear Wife *Mr. Katherine Powell* is thought meet here to be inserted.

He was exceeding tender to all persons, to their inward and outward man, bountiful in heart and hand to any he saw need, or desire good from him, a fifth part of all his income, either of the little he had of his own or otherwise (by providence came to him) he dedicated to the Lords service and gave it

to any in want, much of it would he give to poor carnal persons, saying we should not only be kind to one another, for God is kind to the unthankful and unholy, and that Christians should do good for the honour of the Gospel, striving by this as well as otherways to make the poor World in Love with (or at least have nothing to say against) the good ways of God nor the Professions of it,

Though he suffered much, and of various kinds, yet never retained anger, or disgust to the instruments, but could weep in secret for them, that their sins might be blotted out.

Nor ever did I know by any surprizing tryal, unfitted for Prayer, or any service for God.

A man of great sincerity and plainness, either spake his heart in what he spake, or else spake not at all, nor omitted speaking what he thought was his duty for fear of displeasing any, and yet a most winning, obliging carriage to all persons, a man very observant how his Soul prospered, to which end he writ every night what he had gained or lost therein that day, either in the Scriptures, Prayer, Christian converse, or other duties he was exercised in,

A man of great Faith in all things, God has promised to his People, relating to inward or outward man, and as to his own particular, when there was at any time shortness in either, he went with much humble holy boldness (through Faith in the Blood of Jesus) to tell God what he wanted who did give, eminent returns of that kind.

A man of great humility esteeming inferiour Christians before himself, and willing others should do so too.

A man much in Prayer he set aside one part of the day alone, to seek God for *Sion*, not mixing other requests at that time, and constant in Family du-

ty, morning and night at least, and with his Wife before he went to Bed (notwithstanding which) immediately before he composed himself to rest, took leave by committing again by a few words in Prayer to the Lord, and so in the morning when he awoke renewed Communion afresh with God, sometimes, first by Prayer, sometimes (when his heart overflowed with spiritual joy) in Songs or Hymns of Praises, and that with a very broken and melting Frame.

A man very conscientious and exemplary in all relative duties, and very punctual to his word, if he promised any thing it was as binding to him as the most legal obligation, he was naturally of a hasty spirit which if at any time brake out, he would in a short space recover himself, and come out of it return to as sweet and amiable a frame of spirit as could be desired, and candidly acknowledge his passion and mourn over it.

He was a very strict and conscientious Observer of the Sabbath-day, viz. The first day of the week the Christian Sabbath, not doing or speaking of that day what he saw lawful upon other dayes, attending the duties thereof from Evening to Evening, and as to the change of the day and the duties required in sanctifying thereof, he hath with great judgement asserred from the Scriptures too large to be here inserted.

To these foregoing Testimonies, tending to preserve the favour and precious memory, of this eminent Servant of Christ, as well as vindicate him (from those reproaches that for zeal to his Masters service he was loaded with, and that not only from bad men but through Emulation prejudice or mistakes even from good men also) it is thought meet to add also the following Testimonial by some of his

ancient acquaintance and persons of known worth and integrity.

As for his birth we took notice that Gentlemen of the best Rank in the County of Salop, Radnor, Montgomery, &c. saluted him as their Kinsman, and for his Education (though from his Childhood brought up a Schollar) we measured it not by every dusty Way he hath travelled, or fowl Dunghill he hath trodden on, but by the endowments of his mind as a man, a Christian, a Preacher, His dexterous faculties both natural and acquired, his Scripture, Learning and Gifts of utterance, adorning those several capacities. If that saying be true *Bonus Textuarius, est bonus Theologus*, we may attest him to have been none of the meanest, we chiefly prized his nurture and proficiency under Christ: But lastly we look upon his work as a Flower above all in his Garden, for Beauty, Savour, and medicinal vertue, he was an indefatigable Labourer in the Harvest, Preaching almost every day in one Parish or other (and twice or thrice a day often.

1. *Christ and Moses excellency, or Zion or Sina's glory treating of the two Covenants.*

2. *A Dialogue between Christ and a Publican Christ and a doubting Christian.*

3. *Christ exalted by the Father, God the Father glorified and mans Redemption finished.*

4. *The Bird in the Cage.*

5. *Common Prayer, no Divine service.*

6. *Sufferers Chastity.*

7. *A Scriptural Chastity.*

8. *Sinful and sinless swearing.*

9. *A Scripture Concordance.*

He hath written several Books none of which im- peaded one Sermon.

His acceptance was more then ordinary above many

many of his fellow Labourers in the Gospel, as appeared by the numerous concourse of Auditors to his frequent Lectures, who were as unwearied in hearing as he in speaking, his success also was answerable, who saw not his Labours prosperous? Who can blast that which the Lord blesteth, or dares villify what the King delighted to honour, he was no fruitless Itinerant but fully approved himself a Workman, that needed not to have been ashamed to be employed by the head of the Church of Christ, to convert, comfort, edifie many Souls to reprove, rebuke, exhort all.

Welcom'd wherever he came, whether by the morally civil or the truly Religious, the quickness of his imagination, strength of his memory, fulness of his conceptions, variety of his discourses, and readines of utterance, challenging more then ordinary respect from the former, and the exemplariness of his piety, the tenderness of his affections, the forywardness of his zeal, the holiness of his doctrine, and eminency of all his Graces, endearing him to the latter, only the superstitious hated him, but he never prophecyed good concerning them but Evil.

We confesse to you that we our selves have had as deep prejudice against him, as any could have, but have been taught by experience this better Character of him.

He was a man in whose bodily temperature, the nobler Elements of Fire and Air have had the predominancy, as the rushing mighty Wind, and the Cloven tongued Fire have in his menral temperature, which carried him above Earthly interest, towards his Celestial Center, he had a Body of Steel made as of purpose for his never resting indifartigable Spirit, which by his extraordinary motion and agitation, might

might have worn out many ordinary *Cases*, his *Labours* were his *Recreations*, and there was no time more burdensome than while he was from under his burden, he had a *Heart* feared none but him that is to be feared for his mercy; that loved none but Christ and those that carried some price of his Beauty, and yet hated none but those that hated love it self, and in them too, rather their divlish vizer then their persons, for he would often melt in private mourning for those that had the most inflamed hearts, against Christ and his People, his *Head* was not only a Fountain of Tears, because men keep not Gods Law, but also a Conduit of divine instruction teaching them how to keep it. His *Tongue* was as the Pen of a ready Writer, which was toucht with a Coal from the Altar, that it knows no difference between rich and poor, mean and honourable. His *Ears* were sometimes open to those that came, but with the Colours of Christ about them, but neither they nor his *Purse* that to the poor and needy, that would not only dose out his Silver to them, but what he had in the name of the Lord to distribute to their precious Souls, his *Hands* were lift up against none but such as appeared to him to be *Iorams* or *Ahaziahs*, nor stretched out to draw in any but good *Isabonadabs* into the Chariot of *Aminadab*. He was a *Latimer* for his plain dealing, a *Luther* for his zeal, and we may boldly speak it a *Paul* for his diligence. It was the Mantle of the great Prophet, that was his Rayment, the Power and Spirit of him, that was greater then *Elias* rested on him, by which he was made instrumental in the doing of wonders, even the reviving of many a *Shumanites* Son, many a dead Soul, there are many Servants of God in *Wales*, that can say of him, as *Paul* does of himself, that though they had many Teachers, yet they had not many Fathers in Christ.

He was for many years a dayly miner at the works of Christ, and we are confident that there is not this day in *England* a Labourer of his time, that can shew more right Silver Ore of his own raising than he, go out of the *Welch* Mines, witness his gathered Congregations in *Mount Gomersy, Radnor* and *Cardigan shire* abounding with hopeful visible Converts, to whose Ministry most in those assemblies have acknowledged themselves to own their blessed changes, who would be ready to attest the same unto the World by annexing hereto a List of their Names were it thought necessary, besides what success the Lord gave him formerly in *London, Kent* and other places, where their remains many living Monuments of his powerful undeceiving Ministry, many its true were filled with envy towards him, yet being above discouragement, whilst he was permitted was still striving to follow his Master as near as he might, going about doing good continually, and to heal every Soul-disease amongst the People, still labouring and endeavouring to cause the sleepy to awake, the Deaf to hear, the Blind to see, the Lame to walk, many of such good works did he do, and for which of those was he stoned esteemed, as Dung and off-scouring, and accounted as one of whom the World was not worthy, *H. P. A. M. E. H. L. P. I. N. E. V. T. L. E. A. I. G. I. Q. C. L.*

*A faithful Narrative of his sufferings and imprisonment.*

Manifold were the Perils, Buffings, Seisures, and Imprisonments he underwent in his attending and pleading Christs Cause and Gospel, insomuch

that it may truly be said of him, as the Apostle spake of himself, 2. Cor. 6. 4. &c. That in all things he approved himself a Minister of God, in much patience in affliction, in necessities, in distresses: In Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings: By honour and dishonour, by evil report and good report, as a Deceiver yet true, and 2. Cor. 9. In journeyings oft in perils of Waters, in perils of Robbers, in perils by his own Country-men, in perils in the City, in perils among false Rulers, in weariness and painfulness, in watchings oft, in hunger and thirst, &c.

*First of the Perils and Buffings that beset him.*

Many were the Assaults, Buffings and Lyings in wait for Life, that attended him in his Ministry whereof you have the following instances.

Once he was sorely beaten by two of his Kinsmen at *Kneeklas* in *Radnor-shire*, for reproving of them for sin, insomuch that his Head and other parts did swell and grow black, being struck by one of them with a Crab-tree Cudgel, and with a strong Arm, and yet to admiration as he himself expresseth it, that he felt it no more then if a Child had struck him with a Bullrush.

Another time he was sorely beaten in *Marion-shire*.

Another time a Butcher at *Vainvaire* lay in wait in a narrow passage, to take away his life, and did assault him; but God strangely delivered him.

At another time four men entered into an Oath to kill him but God strangely preserved him, and at the designed meeting where they intended the mischief, one of them was convinced.

At another time one came to a Meeting where he preached.

preached, at *Newtown*, with a full purpose to kill him, but was that time convinced and converted by the Word, and confessed and begged pardon for his wickedness.

Another time a man of *Welsh Pool* entered into an Oath to kill him, and designed to attempt it at *Gwilsfeild*, where he preached, where he was also at the same instant converted by the power of the Word.

Another time a woman came with a Knife to kill him, as he was preaching in a Market place at *Marchinleith*, but was prevented.

At another time at *Dollgelli* in *Merionshire*, as he was preaching he was assaulted by a rude rabble, who with Stones, Swords, Staves and Pole-Axes, attempted him and many of his company but he was strangely delivered, though in their hands.

Not long after in the same Town being indited and acquitted at the publick Assizes for a Riot, upon the the former business a wicked Fidler was hired to kill him, who with a Weapon under his Coat attempted it twice whilst he stood at the Bar, but was prevented.

Another time going to preach in *Mallwyd* Kirk yard, several rude People assaulted him and his Friends where he was sorely beaten and bruised on his head.

A Souldier shot a Brace of Bullets at him looking out of his Prison Window in *Mountgomery* but God preserved him.

Upon the taking of *Anglesey* he was in the midst of the Enemy, and particularly assaulted by one that knew him, Wounded in the Head, Hand and Grine, but God brought him off as before.

Four times he was delivered out of the hands of Robbers, and several strange preservations were, vouchsafed him from perils by Water both in *England*  
land

*land and Wales, and wonderfully protected in seven dangerous falls from his Horse in his journeyings upon the Lords service.*

*Of his several imprisonments.*

1. The first of that kind he met with, was in *Brecknock-shire*, about the year 40. where he being Preaching in a House; was about 10. a Clock at Night, seized with 50. or 60. of his Hearers, by fifteen or sixteen lewd Fellowvs, pretending a Warrant from one Justice *Williams*, who took them forthwith avay in the Night towards *Belt* the said Justices house, but in the way meeting with a Kirk and an Alehouse (too common yoke Fellowvs in *Wales*) they would have hald them into the Alehouse, which they refused and chose the Kirk rather, where about Midnight he went to Prayer, sung a Psalm, and taught from Mat. 19. 28. *Fear not him that can kill the Body, &c.* and it was observed that one of the cheifest and vildest of the troublers did weep sorely, the next Morning he was brought to the Justices house, who not being at home at their first coming in, he betook himself to his Bible, and preached there again, vwhereat the Justice when he came in was much intraged to find him at such vwork in his house, but two of his Daughters who seemed to relish the Word, begd him not to do any thing against him and his Companions, but such was his rage that he presently committed them to the Constables hands, who was so favourable as to permit them freely to enjoy religious exercise and worship, which they did at the said Town of *Belt*, and the Neighbourhood generally attended both that Night and the next Morning, the next day the Justice

Justice sent for them again, to examine them further having got two or three more Justices and six or seven Preists with him, vvhhere after much conference and many threatnings discusst them at that time.

2. Another time Preaching at *Launger* in *Radnorshire*, in the Feild the publick place not being able to contain the Company, Mr. *Hugh Lloyd* the high Sheriff came with a Band of men and took him down out of the Chair wherein he Preached, and after examination committed him, and charged several Constables fifteen or sixteen being present to execute his Mitimus who all but one refused the same, who took him into his custody, and undertook to convey him to Prison, and as he went with him his house being in the way the Constable permitted him to lodge at home that Night, who was so convinced whilst he was at Family dury, that he declared he could not go a step further with him, though it should cost him his life, being perswaded he was one of the Servants of Christ, and so took leave and left him in his own house, though because of the cruelty of the Justice durst not return home but went for sometime out of the Country, yet to prevent damage to the man, but especially scandal to the Gospel, bound himself with two sufficient Sureties to appear the next Assizes in *Radnorshire*, where appeared accordingly and their three Bills of Indictment preferred against him, from which upon the Traverse the Judges and Jury besfreinding him, he was acquit and the Judges afterwards inviting him to Dinner and desiring him to give Thanks, one of them said it was the best Grace he ever heard in his Life, giving him great countenance which proved much to the furtherance of the Gospel in those parts, to the great offence of the high Sheriff, who afterwards upon the coming on of the War persecuted him out of the Country.

And

He being in *London* about the time that General *Cromwell* took upon him his supream Power (so impartial was he, and so great a Lover of Justice that whic ever had been, the endeared intimacy and freindship betwixt him and the General, yet) did he that day he was Proclaimed (which was the 19. *Decemr.* 1653.) Witness against that Action to thole persons that were appointed to Proclaim him.

And on the said day being the second day of the Week did he with others Preach at *Black fryars*, where he also bore a publick Testimony against it. Upon the fourth day of the same Week, he and another were taken into custody by several Messengers from the Council, and carried Prisoners to *White-hall*, many freinds came thither to accompany them to observe the issue, during the time they attended in the outward Rooms Mr *Powel* took occasion to Preach to the People from a portion of Scripture, and in the midst of his discourse was sent for into the Council and committed Prisoner for words spoken in *Black fryars*, he continued in the custody of the Messengers, till the last day of the same Week, being the 24. of *December* and then was discharged. On the next day in the afternoon at the publick Meering-house in *Newgate-market* called *Christ Church*, he Preached from those words *Acts* 5. 25. *Then came one and told them saying behold the men whom yee put in Prison, are standing in the Temple and teaching the People.*

He joynd (as you have heard) with several Christians in *Wales*, in that Letter and publick Testimony that was sent to *Oliver Cromwel* against his Usurpation. which he he understanding before it came up, caused a Party of Horse to be sent for him, and to be brought to his Major General at *Worcester*, they took him at *Aberbecham* in *Mountainery* shire.

From

From a day of Fasting and Prayer, and detained him sometime a Prisoner upon that account.

Upon the second Month called *April* 28, 1660. Early in the Morning, Mr. *Powel* dreamed that a company of Souldiers were coming to take him Prisoner; which he no sooner awaked & had told his Wife, but he heard at some distance either a Carbine or a Pistol discharged; which made him presently conclude, that his Dreams was true, and was then immediately to be fulfilled: Whereupon though he had opportunity enough to make an escape, yet he chose to stay, and to prepare himself for a Prison: Therefore as soon as the Souldiers came into the house, he presented himself unto them, and told them he understood their design, and was as willing to go along with them, as they were to require him; and so by them was carried to Prison, which according to their Warrant was to the next Sessions, *Salop* being 17 miles off where he was committed (with several others) to the custody of a Marshal; From thence he was conducted to *Salop*, where he continued Prisoner about Nine Weeks, and then by an Order of the King and Council, was released with the rest of his Brethren.

Mr. *Powel* being thus set at liberty thought it was his duty to improve that mercy, by continuing to Preach as he had done formerly; but one Sir *M. P.* at that time the *High Sheriff* of the County of *Montgomery*, sent to prohibit his meeting, and upon Mr. *Powels* refusal to neglect the opportunity of serving God among his People, the *High Sheriff* wrote a Letter to Secretary *Morice*, wherein he accused Mr. *Powel* of *Sedition, Rebellion and Treason*, and the like Crimes, which, though untruly Suggested, yet at that time easily beleived, and he doubted not but to procure power to imprison one, who was represented so dangerous, but before any return came, so wil-

ling are some men to be doing, Mr. *Sheriff* directed a Warrant to take Mr. *Powel* and make him Prisoner, which was accordingly done, where he was continued several Moneths, all ordinary wayes of releif by Law, allowed in such Cases, being wholly obstructed.

The Jaylor in whose hands Mr. *Powel* was kept, was one that formerly told this story concerning himself; How being one night in his Bed, there appeared to him about Eleven of the Clock at Night a bright shining light, and in the light a speckled Bird, which bad him read *Mat. 3. 2.* Early in the morning he got up, and having no Bible of his own, he went to borrow one of his Neighbours, and found these words, *Repent, for the Kingdome of Heaven is at hand*; Upon which he entreated Mr. *Powel*, before he was a Prisoner, to Preach, and to take this Text for his Subject; And then he was so affected, as at the Sermon he was observed to weep, and confessed afterwards to some, *that he was almost wrought upon*; But a little time wore out that Impression, for at Mr. *Powels* coming to Prison, he was so much altered from any thing of good, that he not only very uncivilly used his *Convincer*, but very often sought to trap and ensnare his Prisoner.

After some Moneths stay, the Sessions came, and after much importunity Mr. *Powel* was called, and instead of being released, or having any just cause rendered why he should still be continued in Prison, the Oaths of *Supreamacy* and *Alligiance* were rendered to him, and though he urged, that it was necessary he should first be cleared of that which was already charged upon him, before he entered upon any new Matter, especially since those Oaths were designed against the *Papists*; who he saw were spared, and of him, as to any inclinableness unto Pop-

ry, they had no suspicion; Yet neither in this could he be heard, but upon his refusal of those Oaths, so arbitrary and unnecessarily tendered, he was again committed unto Prison, the Judge refusing to take any Bail for him, till the next Sessions.

But he had not long continued here, when upon a false information returned against him, one of the Messengers of the Council ( *Mr. Wickem* ) was sent down with a Warrant to bring him before the King and the Council; whether he was brought within few dayes following; and whilst he was waiting at the Council door, a Cavalier Captain one of his own Country came to *Mr. Powel*, and upbraided him, advising him to run away, for that would be his best course: To whom he replied, before all the other Company, that God had made him to stand when he and his Companions the Cavaliers had run away; To which no answer was made, neither by that Captain, nor by any of the Company; But after 6. or 7. hours waiting, one of the Clerks of the Council, came with a Warrant in his hands, which he delivered to the Messenger, to carry *Mr. Powel* Prisoner to the Fleet, where he was detained almost two years, wanting but six Weeks, and for above 12. Moneths of that time, in so close a Confinement that he was not suffered to go out of his Chamber Door, which, together with the offensive smell of a Dughil, which was just before his Window, did so much impair his Health, that he never after perfectly recovered it.

Whilst *Mr. Powel* was thus a Prisoner in the Fleet, his Enemies could not satisfy themselves by exercising cruelty upon his Body, but they also endeavoured to take away his good name and credit, by spreading a Report that he was in Prison there for a great part of the Review of the Tythes of

*Wales*. From which Asperſion though many worthy Perſons had formerly cleared him, by a Book Printed in the Year 1633. called *Examen & Purgament Vavaſeris*; Yet noe knowing how far ſuch a Report might influence to the reproach of the Goſpel, Mr. *Powel* did then write a breif Narrative concerning the proceedings of the Commissioners in *Wales* againſt the ejected Clergy, and therein, as knowing his own integrity, he did defy all his Enemies to prove the leaſt Title of that Slander; To which Vindication no reply was ever put, nor indeed can be made: ſince all that knew Mr. *Powel*, muſt affirm this of him, that very few in this Self ſeeking Age were more of the Primitive temper, in ſeeking the *Souls*, rather then the *Goods* of others; which, though preſſed upon him with much importunity, he hath often reſuſed; And ſo far was he from deſiring unjuſtly to enrich himſelf, that he did voluntarily quit the opportunity of juſtly doing it.


Having now ſpent almoſt two years in the Fleet, there came a ſudden order for the ſending away of him and Collonel *Rich*, which without giving them ſo much as two hours time to provide themſelves, was executed upon them, upon the laſt day of September 1663. and in the Duke of *Yorks* Pleaſure Boat, whereof Captain *Lambert* was Commander, they were both conveyed to *South-Sea* Caſtle, by *Portſmouth* where Mr. *Powel* continued about five years not being reſtored till the removal of the Chancellour *Hide* did open a Door for him, (as for many other Priſoners) to ſue for his *Habeas Corpus* and ſo at length he obtained his liberty.

Mr. *Powel* after his releaſe out of *South Sea* Caſtle had ſcarce his liberty ten Months, when paſſing from *Briſtol* through ſome Parts of *Monmouthſhire*, he having in that County ſeveral opportunities in

divers places to preach the Gospel : People of all sorts as well Profane, as Professors shewing much willingness to embrace the same, he judging it his duty being called by the Lord, and desired by the People, passed out of *Monmouth shire* into a place called *Mertur* lying in the mountain parts of *Glamorgan shire*, where he found in the Church-yard of the said Parish a great Congregation of People waiting to hear the Word of God : to whom after Prayer, the said *Vavasor* spake from the 17. *Ier. verse* 7, 8. From which Scripture, he shewed first who was a blessed man, and secondly wherein his blessedness did consist.

But whilst he was endeavouring to do the Lords work, the Parson of *Mertur* one *George Jones* a man notoriously known in the Country, for many horrid vices, (as Whoredome, Drunkenness, Cheating and putting away his Wife) posted away in the time of Sermon to *Cardiff* which was about 12 or 14 miles off, and it being at the end of the Quarter-Sessions there: he found but two of the Deputy Lieutenants in the Town siddling after thier usual manner, to whom the said *Jones* made complaint, and false information, say if one of those Deputy Lieutenants may be credited, he took a false Oath, to wit, that the said *Vavasor*, and the Congregation to which he preached were met near 2 miles from that place, and many of them armed both which were false.

Upon this information, or deposition, Those two Deputy Lieutenants *Mr. E. T.* (in O. C. time Lord *Thomas*) and *Dr. B.* an Officer in the Bishops Court, granted their Order to Major *J. C.* Major of the Militia of the said County, to desire and require him to take too his assistance military Officers and others, and to apprehend, arrest and bring the said *V.*

*P.* to his Majesties Goal at *Cardiff* : and the Keeper of the said Goal, and his Deputy, and Deputies are required to receive and detain the said *V.* in safe and close custody, until such time he should be delivered by due course of Law. But shewing no particular ground at all in the said Order or Commitment but Letters received from the Earl of *Carbury*, Lord Lieutenant of North and South *Wales* : which Letter *Dr. B.* himself confessed afterwards, were written by him and bore date in the year 1665 and made no mention (as others the Deputy Lieutenants confess) of *V. P.* name : and if they had, yet the said *V.* was at that time, and several years before a Prisoner, and in *Nov.* 1667.  was set at liberty by order from the King, and his Council, to which order the Deputy Lieutenants (*viz.* the Earl of *Carbury's*) own hand is at. Let any unbiassed judicious Person (nay the worst Enemy) be Judge of that illegality and irrationality of this action of which it seems by what follows, those two Deputy Lieutenants who committed the Prisoner, were themselves suspicious, (especially the *Dr.* and therefore a more general meeting of the Dep. L. was appointed at *Cambridge* the 17. *Octob.* whither the Prisoner was (by order from the *Dr.* and another of the Dep. L. commanded to come : where were present six of the Deputy Lieutenants, and in the Room the Major *C.* aforementioned with some other Gentlemen. The Prisoner being cald in, *Dr. B.* questioned him, who it seems was appointed to manage the Examination and conference with the Prisoner, which take as followeth, as near as can be remembered in their very words : at least here is the sum of it impartially set down.

*Dr. B.* *Mr. Pawel* what business had you in this Country. *Mr. P.* Sir that had been proper to have

been asked me before you had committed me, but however I am not unwilling to give you an account thereof: Having several occasions to go to Bath and Bristol, (and particularly an intent to drink of a Well that is good against a Distemper, I am troubled with, viz. the Stone- I came into Monmouth-shire, and so through some parts of this County, intending to travel towards my own Habitation, and Sir I think I may as well travel through the Country as another Traveller, being no Vagabond nor other suspicious Person.

B. But were not you in Newport, and in other places in Monmouth shire preaching.

P. Sir I perceive you are a Doctor of the civil Law, and there is a *Maxime* in that Law, *Nemo tenetur Seipsum accusare*, no man is bound to accuse himself, but Sir I am neither ashamed nor afraid to own what I did, for it was but what I am commanded to do by my Lord, and Master Christ, to wit. to preach his Gospel.

B. What authority have you to preach? P. Sir I have sufficient authority. B. From whom. P. From God and Men. B. Are you in Orders. P. Sir if by Orders you mean to be ordained, and appointed to be a Minister, I am. B. From whom had you your ordination. P. I have told you already from God and Men, and Sir you are none of my Bishop to catechise and examine me, and therefore ask me such Questions as are ad rem, and which belongs to you to ask, and me to answer, and Sir since you do not, I desire to know by what Law you proceed against me, so as to imprison and detain me without any prooffe against me, or examination of me first. B. Sir you have broken the Law by preaching without orders, and you came with some 100 yea a 1000. Horsemen with you into Newport, and the Mayor of Newport came hither to complain against you. P. Its true I came to Newport and

Preached there, but Sir that is not in your County, nor under your Cognizance, yet I shall satisfy you that that Report you heard was false, for there came with me about four or five Horsemen: and if I preached it was not without the Mayors privy and consent, as several credible Gentlemen will attest if need be.

B. But you had a Conventicle at Merthur, where were abundance of People, they say a thousand at least, and some of them armed.

P. Sir we had a Christian meeting at Merthur, but no Conventicle: For Sir a Conventicle is so named from convenire in malum, and your Law saith it is a Meeting together under pretence of Religious worship and service, to plot or design evil against the King and his Government. But our Meeting was no such meeting, for we did not pretend to worship God, but did it really, viz. pray; preach and hear Gods word, and it appears ab e contrario that there was no such intention in our meeting, for after the exercise we all departed peaceably to or towards severall Habitations, and whereas you say some were armed, your information is not true, for there was not any that I saw, and I beleive none had any more then walking Staves or riding Rods in their hands.

B. But yet this was a Transgression of the Law?

P. I am sure it is no Transgression of the Law or command of Christ who commands his Gospel to be preached to every Creature: neither Sir do I know, this to be any transgression of the Law of the Land: if it be, it is, and hath been for many Moneths tollerated generally throughout the Nation, and I my self hath enjoyed my liberty both in London, and other Countries without molestation: Notwithstanding I have been where Persons are, as knowing and zealous for the Laws as you are or can be, and I supposed I might as well have done the like in this County, especially hearing of the moderation of the Gentlemen of these parts.

B. What

B. What we do, we do in reference to the Law, we are sworn and bound to keep them.

P. Sir if you do things with reference to the Law, you must be impartial therein, and observe the rules of the Law, together with the true intent of it, which is not to punish the good but the evil, and you would do well to put the Laws in Execution against Drunkards, Swearers, Sabbath breakers, Whoremongers, Papists, and other Offenders and Malefactors.

B. The Dr. being touch'd with his own guilt herein, he turns to the rest of the Gentlemen, and saith, Do you hear how he charges us with neglect of executing the Laws, &c.

P. Sir I do not charge you, but I say you would do well to put the Laws in execution against such transgressors as I have mentioned. B. Do we not do it, and now the Dr. began to be angry.

P. Sir your own Consciences and the Countrey know what you do therein, but sir, I desire again to know what law do you charge the breach of it on me, and by which you imprison me. B. Then the Dr. called to his man to reach him a Satchel or Bag that had some writings in it, which he drew out, and took first the Act made against Conventicles by the present Parliament, and gave it Mr. Powel, and ask'd him whether he had seen it. B. Yes said Powel I have seen and considered it.

B. Well what say you to it? P. First I answer as I did before, that our Meeting was no Conventicle nor a private but a publick Meeting. Secondly, That it is the opinion of divers learned Lawyers, that that Act is now out of date as seems by the last proviso therein and I was upon that Act before a learned Lawyer, and Justice of Peace, who understood it in that sence, and discharged me. But, Thirdly, Its apparent you have not proceeded with me according to that Act, for you have apprehended me in my lodging a day after, and not in the exercise.

Again

Against your Order and Commitment was not as you were Justices of the Peace but Deputy Lieutenants, and so your Officer Major Carn, when I desired to see his Authority, he laid his hand upon his Sword and said that was his Authority. Again sir, he pleased with the rest of you Gentlemen, to consider that my Commitment is not grounded upon that Act, but upon the Lord Lieutenants Letters written several years before, when I was in Prison elsewhere, and yet in November last, by Order from the King and his Council (to which Order the Lord Lieutenants hand is) I was set at liberty.

B. But we did not know that.

P. Then sir I make it known unto you now.

B. But were you set at liberty in November last?

P. Yes sir that I was.

B. But had you no hand in the Plot in the North.

P. No sir nor head neither, nor did I hear of it till a while after it was discovered.

B. I am sure you were then charged with it.

P. So have I been with many other things that are false: but Gentlemen I desire you to take notice how groundless that report was, by this instance. I was committed Prisoner in the year 1660. and continued so ever since till November 1667. in several Prisons, whereof the five last years in South Sea Castle near Portsmouth, and in the year that the Plot was, I was so sick that I kept my bed most part of it, much liker to dye then to live, as the Governour and other Gentlemen there can testify.

B. Then the Dr. gave Mr. Pawel a Letter the King wrote to the Arch Bishop, containing direction how and what Doctrine Preachers, should preach, forbidding to meddle with the doctrine of reprobation, Controversies, matters of Government, &c. and asked Mr. Pawel whether he saw that.

P. No sir I do not remember I saw it. B. Then gave it to Mr. Pawel to read, who after he had read it,

return'd it and said, P. Sir this Letter doth not concern me but such Ministers as are settled in Parishes, which the Bishops are to see they do accordingly, but I am none of them, yet there is something in the Letter which makes for me, because I do in my preaching preach the Gospel and against sin, and do not meddle with controversies as that letter directs. B. But here's another Letter upon that written by my Lord Chancellor.

P. What Lord Chancellor do you mean, Chancellor Hide. B. Yes.

P. Sir I shall not shew that respect as to receive, much less to read the letter of one that would have betray'd his King and Countrey, and I wonder how you dare now mention his name, thereupon some of the other Deputy Lieutenants smild and covered their faces. B. What say you of the Canons of the Church, the 20th. Canon forbids men to Preach without Orders.

P. Sir what have I to do with your Canons, which are not stablished by Law: you know sir, that it is the opinion of many learned Gentlemen of the long Robe as well as others, that your not only Canons are without force, but that your Episcopal Courts have no power to impose Oaths upon persons. B. But there are others of a contrary opinion. P. Then sir let that matter rest, till it be determined by wiser men then we are. B. But what say you of the Doctrine of the Church of England, contained in the 39. Articles.

P. For the Articles that concern the Doctrine of the Church (mark I say the Articles that concern the Doctrine thereof, I say not the Discipline) I hold them to be generally sound and consonant to Gods word: and I am more for them then most of your Pralatical and Parochial Ministers who are Arminians in their principles and Preachings: which Doctrine is contrary to the Doctrine contained in the Articles of the Church of England.

B. When were you at the publick worship.

P. What publick worship do you mean sir? The publick worship of God?

B. The

B. The publick worship of the Church ?

P. *What sir, do you make a difference between the publick worship of God, and the publick worship of the Church. If by publick worship, you mean Prayer, Preaching, reading the Scriptures, singing of Psalms, &c. It is my practice to be as often as I can at that worship. Here again the Dr. was at a stand, and replyd not: but some other few passages pass between them, which the Relator remembers not. Then the cheifest of the Deputy Lieutenants, S. E. M. very civilly and mildly desired Mr. Powel to withdraw, and they would consider of it.*

P. *Sir say he I will, but first I crave leave to speak a few words, which I humbly leave to your consideration, I am (though your Countreyman, yet) a stranger, having been not above twice before in your County, and at this time but one day only, and that in transitu. I have been taken in my lodging, and committed Prisoner without any just ground that hath been yet objected; There is neither Sedition Treason nor any other crime laid to my charge, the ground specified in my commitment I have already shewed to be a mistake which I have rectified. All that is pretended against me, is that I preached a Sermon in Merthun in this County to a peccor willing people, against which Sermon there is no exception made: and seeing it is so, I desire you to consider, and seriously to weigh whether you do well to imprison me upon such account especially, since there is such a general tolleration ('at least connivance) of such things now throughout the Nation: and I my self have found it in divers other places, and having heard of the moderation of you Gentlemen of this County. I was emboldened so much the more to preach the word of the Lord, desiring to have furtherance, and no hindrance from you therein. I bless God I am not ashamed of what I have done, nor afraid of men, having looked so many men,*

and Death in the Face sooft, and therefore the will of the Lord be done concerning me: though I would desire you to consider the words of Christ, with the same Judgement ye judge, ye shall be judged, and be sure as the Apostle saith That he that sheweth judgement without mercy, shall find judgement without mercy.

B. If you think we wrong you, you may remove your self by a Habeas Corpus.

P. Doctor when you have done your worst (as you do) I must do my best: but I wish the Lord may forgive you, the injury you do me and others. Gentlemen if I have said any thing amiss or provoking, being to speak to things suddenly, I would desire that that may be no cause of any other proceedings, then you intended, but look into the true Cause of my sufferings, and so he went out.

The Deputy Lieutenants had some hot discourse before Dinner about it, and it was supposed the most part of them were inclining to release the Prisoner, but as it seems some false Report was sent out of Monmouth-shire, against him, concerning some words, that the Prisoner should speak a Sermon in that County, which being afterwards enquired into, was found false, and Dr. B. himself, said if that Apostate that raised the Report were in his County he would bind him to his good behaviour. Yet that with the earnest instigation of Dr. B. prevailed so far as that when the Prisoner was called again before Sun-set or a little before: most of the Gentlemen were moved against the Prisoner, some judged because the Dr. misrepresented a Passage of the Prisoner mentioned before & spoken only to the Dr. viz. That when he had done his worst, he told them the Prisoner bid them all do their worst, which he neither said nor intended it. But others supposed, that Wine had prevailed so far over some of them (as too of it doth) as to make them

them now speak for the first, and fastest, yea at once who had not a word in the Morning to say. And thus in a great confusion the Prisoner, with threatening words and strict charge given to the Taylor by some, he was again remanded and recommitted: and in his going forth he told them Gentlemen what you have done I submit willingly to, being no more troubled at it then at this Hair, and so drew one of his Hairs. and my Prayer shall be for you that you may find more mercy from God; then I have found from you. But that God that I serve is able to save me,

This meeting being ended they put the Prisoner under a new Commitment, which was drawn before by the Doctor or his Clerk as some saw it in the next Room in a Statute Book.

Hereupon the Deputie Lieutenants it seems writ a Letter to the Lord Lieutenant Carbury to signify what they had done and they received an Answer from him to render them thanks, & to detain the Prisoner till further order. Thereupon in one day viz. 30<sup>th</sup> of Octob. there were two new Commitments again upon the Prisoner. One subscribed by two of the Deputie Lieutenants commanding the Prisoner to be kept in safe custody till further orders from the Deputy Lieutenants of this County, who subscribed the Warrant of his Commitment at Cowbridge. The other Commitment by five to keep him in safe custody till they did receive further orders from their Lord Lieutenant to both these Commitments Dr. R. hand is set, both bearing the same date, as was said before viz. October 30. 1668.

Upon the 8th day of November 1668. Sir John A. Kt. and Dr. W.B. Esq. came to the Angel in C. and sent for Mr. Vavasor Powel to come to them which he did accordingly.

Dr. B. **V** We have received an Order from the Council to tender you the Oaths of Allegiance and Supremacy.

Mr. P. Gentlemen, if that be your business, I pray you let me return to my Prison again, for I am committed already, and I think it is neither regular nor usual to tender them to a Prisoner; you should either before my commitment, especially before presentment or indictment against me have done it, or upon examination, or have convicted and indicted me first, and then tendered them, and so the Prisoner went towards the door, intending to return to the Prison.

B. Thereupon Dr. B. went between him and the door, and said, nay stay Sir, you shall not be gone, and so called for some of the under Officers, or Deputies.

P. Sir, though I might have continued in my Prison and not have come hither, and may yet choose whether I stay or no, yet as I was willing to show that respect to you in coming, so to express my readiness to answer any thing that may be objected against me, I do not mean to depart without leave.

B. Come Mr. Powel, Will you take the Oaths for we have an Order from some of the Council, and my Lord Keeper to tender them to you.

P. Sir, I desire to see your Order.

Sir J. A. Let him see it.

B. No he shall not see it.

P. Sir, you may chuse, but if you have such an Or-

der, it would be civility in you, and some satisfaction to me to let me see it.

B. We might have tendered the Oaths to you at the last meeting.

P. For it had been more proper for you to have done it before you had committed me then either [which was after my first commitment several days,] then or now. But Dr. you have at first dealt very illegally by committing me without cause or colour of cause, and so run your self into a Praemunire, and ever since your work hath been to seek to set things aright, but all the while you do wrong me and the Church, the Lord forgive you.

B. If I have wronged you I have an estate to answer, question me for it.

P. Though that I might do so, yet I bless God I am a Christian, and my principle, as well as my practice, is rather to forgive wrongs, then otherwise: leaving and committing my cause to God who will plead it, but Doctor you are so transported with zeal against those people called Phanticks, that you forget Law and Reason.

B. Wherein?

P. You forget Law when you commit a man before any examination either of him, or against him: And it is against reason to commit a man to Prison by virtue of Letters from the Lord Lieutenant, which were dated four or five years ago, when I was elsewhere a Prisoner, and discharged within the year by an Order from the King and his Council, to which Order the Lord Lieutenant own hand is,

B. The Letters were not of so long a date, for they were dated in the year 1665.

P. Mark that Gentlemen (said Povey) to them that stood by, he himself confessed those Letters were written in the year 1665. which is at least two years ago.

and my order doth plainly shew (bearing date Dec. 1667) that I was set at liberty long after the date of those Letters.

B. Well, will you take the Oaths, yea, or no, for we must return your answer.

P. I pray you let me know whether my liberty doth depend upon the taking or refusing of them.

Sir John A. and the Town Clerk would persuade Mr. P. to take the Oaths, and then he should know.

P. If I may nor know that, I may as well forbear declaring whither I will take them or no, since I am a Prisoner already.

B. But you must give a positive answer whether you will or will not take them, therefore let us know what your answer is ?

P. Since you do press me so much to give my answer, my answer then is this, That I have taken them already, and I conceive I am not bound by the Law to take them again, that is my answer.

Then Sir John A. made some sign to the Doctor to shew Mr. Powel the Oaths in the Statute Book : and so the Doctor sought them but could not readily find them, then the Town Clerk went to help him, and one of them said the Oath of Allegiance was in *decimo sexto Jacobi*, the other Doctor said it was in another place, but neither of them knew where.

P. Gentlemen, Are you so unacquainted with the Law ? the Oath of Allegiance which you looke for is in *Tertio Jacobi*, and there you find the occasion of it, which was the Gunpowder Treason : and that Oath was never intended so much against Protestants (though Non conformists) as against Popish Recusants, and yet which of them have it im-

posed upon them, or are imprisoned for want of taking it.

B. Well, will you take them, here they are, and we tender them to you?

P. I have answered you already and need give you no other. Yet I will say more. That if you can prove that you have power to tender both the Oaths to me, and that I am in either of those capacities, that the Statutes *primo* or *quinto* *Eliz.* mentions, I will take them; but I know you cannot.

A. and B. Well, will you put that answer under your hand, and so tender Mr. P. paper.

P. I am free to put it under my hand, but you may if you please return my answer, if you must return any at all. But Sir John A. and the Doctor could not agree in that particular how Mr. P. should do it.

B. But we have power to give that Oath to you.

P. Sir, if you have, I say again, I will take it, therefore peruse that Statute; so Sir John A. looked into the Statute, and spake somewhat to the Doctor privately, which seems by the Drs. answer to him was, that they could not. For the Drs. answer was, but we can.

B. But why are not you bound as well as others.

P. Because that the Statute directs the Oath to be taken by Officers Ecclesiastical and Civil, and such as were to receive publick profits, and other persons mentioned both in that and the other Statute of the Fifth of *Elizabeth*, and though I may be looked upon as an Ecclesiastical person, yet it appertains to the Bishop to give it me.

B. Are you a Minister Ordained?

P. I have heretofore told you I was.

B. But by whom?

P. Did not I tell you by God and Men.

B. I, you mean the man Christ.

P. If I did so, my meaning is right, but I mean by such men as he hath appointed.

B. Come, come, your Conscience tells you, that you care for a Bishop no more then another man.

P. Thats true enough, I care for him and you alike, yet of the two I respect you more being a Civil Magistrate.

B. But will you take them, answer yea or no, and veral other words the Doctor urged Mr. *Powel* again.

P. If you must have yet a more positive answer, since you will neither let me see the order requiring me to take them, nor shew me that the Law which ought to be your rule, doth impose them upon me : though I do not absolutely and peremptorily refuse them, yet I will not take them now.

B. Here Dr. B. interrupted Mr. P. in his speech, and cry'd out to some present to bear witness that he said he would not take them : thereupon one in the room said I do bear witness.

P. Sir, (said he to the Dr.) you deal very disingeniously to catch at advantages, when none are given, and to abstract and separate my words : and Sir, said he, to the other man you are also very uncivil to bear witness before you hear me out : and so Mr. *Powel* turn'd him to Sir *John A.* and said, I desire you would both hear, and observe what I say, and intended to say, but that I was interrupted. That since I have taken the Oaths already, and that I shall not know upon what terms I am to take them again, and the Law requires it not from me, I will not take them at this time, but will take further time to consider thereof.

B. Thereupon the Dr. went down stairs, and so Mr. *Powel* departed, and as he was going with the Deputy Keeper, the Doctor bid the Keeper keep him safe, &c.

Mr. *Powel* (turning to the Doctor,) I would have you know, that neither my principles, nor cause, put any necessity upon me to make an escape, but I hope I shall be able to stand when you fall, meaning in the great judgement, when and where the wicked shall not stand. *Psal.* 1. 6. and so went to his prison again.

*A Brief and true Relation of a third Convention of Mr. Vavasor Powell, and the transactions between some of the Justices of the Peace of the County of Glamorgan, and him at the Town hall in Cardieffe, the 13 of Jan. 1668.*

**T**He 13. of *January*, 1668. in the afternoon the Jaylor was commanded to bring the aforesaid Prisoner to the Bar, before Sir *John A. Kr. H. H.* and Dr. *W. B. Esqs.* Sir *John A.* spake to the Prisoner as followeth, unto this purpose.

Sir *John A.* Mr. *Powel* you have by Order of the Council had the Oaths of Allegiance and Supremacy already tendered unto you, and now we tender them again unto you, will you take them?

Mr. *P.* Sir I desire leave of you and the rest of the Bench, as necessarily previous, and antecedaneous to my answer, that I may be satisfied first in two questions.

1. Que. In what capacity doth the Law and you look upon one, whether as a publick or private person? If

as a private person (as I suppose it and you do) then one of these Oaths by Law cannot be tendered to me.

2. Quest. What tender do you count this; whether a first or second? I have just cause to propound this Question: for one of you that sits upon that Bench, as I am credibly informed from one that hath seen his Letter, hath informed the Council or some of them, that the Oaths have been tendered twice before now to me, and that I refused them: with other things as false; so that my taking of them now would be but as the Poet said *Clipenim post vulnera sumo*. To take the Buckler after I am wounded. Hereupon the Dr. knowing himself to be guilty, did in great fury break out into several hasty expressions, all tending to silence the prisoner, and commanding that the Oaths be shew'd him, and if he would not take them, let the Jaylor take him.

P. Sir, it doth not become a man of your learning or place to be so angry, and the wrath of man doth not efface the righteousness of God; and Sir, if you will be Dr. Saul to persecute the truth and people of God as you do I hope I shall be as Deacon Stephen to stand up for them: and Dr. if you please, let you and I, either according to Law or Reason dispute this point; and let the Bench and Court judge thereof.

Hereupon Dr. B. went away in a great fury (to fetch a Lawyer as they said, to answer him) in omuch that some of the people called him Doctor Fury which was afterwards fathered upon Mr. Powel, though he did not say so.

Sir John A. and the other two Justices moved Mr. Powel to take the Oaths again.

P. I beseech you Gentlemen, give me leave to speak a few words first, and then I shall directly answer you,

whether I can and will take them, yea or no, (there being a little silence he went on) and said These two Oaths were framed and imposed (as I suppose you well know) the first of them, viz. the Oath of Supremacy, in the first year of Queen *Elizabeth*, immediately after that hot persecution of the Papists in Queen *Marys* days, and it was no doubt intended chiefly against Papists, and to be a test and tryal of all persons that were admitted into, or continued in any publick Offices, either Temporal or Ecclesiastical. The other Oath of Allegiance or Obedience, was imposed upon that notorious Act, the Gunpowder Treason, and the substance of both of them is to acknowledge the Queen or King of England to be the Supream Magistrates of these Kingdoms, and that no Prince or Forraign power had any right there-to: nor the Pope nor any other had power to dissolve or discharge any subject from their Obedience to the Queen or King, and this power I do freely and heartily acknowledge, and so far I do here declare, if it gives you satisfaction.

*Iustices* said no, you must take the Oaths as they are tendered.

P. Why may not that satisfie you which satisfied the King and his Council, for in my Case stated and presented to them the last day before my discharge, I did signify that I was not free in Conscience to take those Oaths in the way they are now tender'd, and yet they were pleased to grant me their Order for my discharge.

*Sir J. A.* But they did not know you refused the Oaths.

P. Yes Sir, but they did, as you may see, if you please look upon this Copy of my Case which I presented to them, which I desire you to read, and their Order for my discharge, and so Mr. *Powel* tender'd them the Copy, which they refus'd to receive.

*Iustices,*

*Iustices*, But we have an Order from the King and his Council, requiring you to take the Oaths.

P. Sir That Order was procured by false information against me to the Council (which is punishable by the Law) but I pray you let me see the Order, that I may know what it requires, and comport my self with their command as far as I can.

Sir I. A. No, we will not shew it.

P. Sir *Iohn*, the last time I was before you, you would have had the Dr. to shew it, and why should you now be against it?

I. B. Tender them unto him, the Oath of Allegiance first, or words to that purpose.

P. Do you require no more then the taking of that, and shall the taking thereof be (as the Apostle saith of an Oath) an end of the strife?

*Iustices*, Do you take that first, and you shall know that afterwards.

P. Doth my liberty depend upon taking or not taking it.

*Iust.* Do you take it.

P. Gentlemen, you deal very strictly and severely, and this is *summum ius*, which is *summa injuria*; for as our learned Casuists and Divines, as Dr. *Saunderson*, Mr. *Perkins*, and others say, that in taking of an Oath men must take them with respect to the Glory of God, a mans own advantage, or the good of another, but as you tender this, I cannot see how I do either if I take them, for this Ordinance of God is made a snare to me, for I am as a *Martyr* said, imprisoned without cause, and now this is made as a cause of detaining me there. Be pleased Gentlemen to give me leave without offence to put you in mind of some words in your own Commission, several times reiterated, That you are to execute Justice, *secundum legem, & consuetudinem Regni nostri Angliae*, according to the Law

*Law & Custom of England.* The Law of *England* doth not require that men should take the Oaths as often as every Magistrate pleases to tender them, for as the *L. Cook* that was the glory of the Law, shews in the 7th. book of his Reports in the Case of *Postnati*, *Calvins Case*, a man is bound to take the Oath of Allegiance but once in his life time. And for the custom of *England* it is not usual to imprison a man without cause (as I have been) or to impose upon men Oaths, when and whilst they are prisoners, unless they desire their liberty upon the account of taking them.

*Dr. B.* Upon this *Dr. B.* came in again in a great rage, and said (as some report) why do you suffer him to bark at the Bench, but that neither *Mr. P.* nor several others present did hear) why do you suffer him to speak, and shew contempt to his Majesty, he hath said that neither the King, nor his Council had power to tender him the Oath.

*P.* Sir, I wonder how you dare speak so and wrong me publickly before the Bench and the Court, I appeal to them, or either of them. or any here present whether I spake any such thing, or any word tending thereto, at which all were silent, knowing it was a false accusation, as one of the Officers of the Court, (no friend to *Mr. P.*) afterwards confessed, but wished he had spoken it, that they might have had such an advantage against him. But hereupon the *Dr.* again went out in a fume, and came in no more.

*Justices.* The three Justices remaining, prayed *Mr. P.* again to take them, and would suffer him no longer to speak, but bid one of the Officers of the Court shew him the Oaths, and give him the Bible, bidding him lay his hand on the Bible.

*P.* To what end do you tender me the Bible? I am not to swear by the Bible, but by God himself, and in that manner which his word directs.

*Justices*, The Law requires you should do it in this manner.

*P.* What Law?

*Justice H.* The Law of the Land.

*P.* Which Law of the Land? there is the Common Law, the Statute Law, and the Civil Law, I have not read that by any of these the laying of the hand on a Book is absolutely required, or essential to an Oath.

*Just. H.* Yea, the Law doth require it.

*P.* I pray you Sir what Law? be pleased to instance in these acts, by which the Oaths are enjoined, there is no such ceremony required, nor I suppose by another law; to this neither he nor any other replied, only another Mr. *H.* said, but

Another *Justice H.* It is the common practice, and why should you differ from it?

*P.* Sir Common practice is not my Rule, but what is grounded upon Gods word, or good Reason, I shall observe.

Sir *I. A.* Come, let us trouble our selves no further he refuses to take them, or words to that purpose.

*P.* I desire all the Court to take notice that I have not refus'd to take the Oaths, but I having taken them already, am not bound to take them again, and that they are not rendered me according to Law.

*Just.* Then the Justices commanded the Jaylor to take the Prisoner away.

*P.* Gentlemen, since I may not be further heard about the Oaths, I desire to be heard in somewhat else. (with much ado they granted so much leave) will you be pleased to take sufficient Bail till the next Sessions?

*Just.* The Justices were silent, the Jaylor made answer publicly, no.

*P.* Sir

*P.* Sir, Are you one of the Judges of the Court that your No should stand? But the Justice did not give him the least check for his sawciness. Then *P.* said further, Gentlemen, I have been near eight years a Prisoner, and in 13 Prisons, and yet in all these I have not received so much incivility as from this man Mr. *Jaylor*, and therefore I desire liberty to take a private Chamber in the Town, giving security for my true Imprisonment, but to this the Justices returned no answer, but commanded the *Jaylor* to take the Prisoner away, which was done accordingly, and returned to Prison again.

About three moneths after this, a friend in London got a *Habeas Corpus* to remove him to the Common-Pleas Bar, which the Sheriff refused to obey, then came an *Alias* under Penalty of a 100 £ upon which they sent him up: but would not let him know of his journey before hand. But about 8 a clock one night the Under Sheriff came to give him notice to be gone in half an hour, and so took him with a Guard 8 miles that night; being the 16 of the 8 moneth, 1669. and brought him to *Westminster* to the Common-Pleas Bar the 22 of the same. Where upon the Examination of the Return, it was found illegal, but *S. M.* their Council pleaded he had not had time to view it, and desired time till next day, which the Judges granted. Whereupon Mr. *P.* moved the Court to take bail then, and discharge his guard which had been granted, but *S. M.* said, No my Lord, then he will go preach, to which the Prisoner replied, that it was as lawful for him to preach as for him to talk there at the Bar. The next day he was brought into the Court again, and the return was again argued, the Prisoner having liberty to open his Case himself, and though the return was by all the Judges judged false and illegal,

yet was Mr. *Powel* committed to the *Fleet Prison* by the Court, where he remained a Prisoner from the 24 of the 3 mon. 1669. till he was discharged by death the 27 of the 8 mon. 1670.

### *Of his Sickness and Death.*

**T**He 25 of the 7th moneth, being the first day of the week, he preached forenoon and afternoon, many being admitted to hear him, and that with much life and zeal. First, from those words *John 6. 37. All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out.* And in the afternoon from *Psalme 14.* latter part of the 8. verse. *I am like a green Firr Tree, from me is thy fruit fownd.* These were the last Sermons he ever preached. At night, he was weary as he used to be, and took some retreshing after his exercise, and rested well that night: But in the morning after he was up found himself not well, his Stomack oppressed with inclinations to vomit and purge, and as his manner was did by drinking plain posset, provoke himself to Vomit, and so went to his Study as aforetime. In the afternoon came a friend who desired he would meet him at *London* the 5th day after about some business of concernment, which he promised to do: The next day, and day following his distemper increasing, some friends judged it inconvenient for him to go to *London* as he promised, and therefore dissuaded him what they could but in as much as it was to do some service for some of the Lords people, he said he would trust God with his preservation; and upon the 5th day went accordingly by water to the Temple stairs wrapped warm, but upon landing found himself unable well to go, which

which constrained him to take Coach, & that shooke him very much, but came to his friends house and dispatched his business. That night he took one of *Mathews* pills, and slept very well, but in the morning after he was up, and had broke his fast, fell very sick and vomited, yet afterwards somewhat better again. He then wrote a Letter to a friend in *Wales*, telling him he was not well, and that that might be the last Letter he should ever write to him, and so it was. He returned that evening to his prison, and upon his going to bed found his distemper to grow upon him, which so continued the next day as to cause him to keep his bed the next morning being the Lords day several friends came to see him, and would needs send for a Doctor, though he was not very free thereto. When the Dr. came he appoints him several things and read his bill to him, which he approved on, but told the Doctor that he had no medicine for Mortality, saying his days were accomplished, his Gripes and Bloody Flux increased violently upon him, notwithstanding all administrations to him, and very little check for ten days would be given to it, though variety of means were used, and that such as had been blessed to help others in his Case. Afterwards the Blood staid, but his Flux remained, and was for some time so moderate, that there was great hopes of his recovery, though himself said otherwise all along, the Dr. ordered he should be kept from speaking much, but so zealously was he affected for the glory of God, and with the love of Christ, that neither his pains, bodily weakness, tender advice of friends, could possibly restrain him; but would notwithstanding all, brake forth into high and heavenly praises, sometimes by prayer, sometimes by singing. His patience under all his pains was very great, when there came one of his greatest gripes he would bless God, and say he would not endure

one bad thought of God for all the World. The sight of the pardon of sin and reconciliation with God was so clear and without interruption, even to the last, that it was as a fire in his bosom till he spake of it, and very hardly would he be restrained at any time, and when he had spent his strength in speaking, then would he compose himself to get a little more strength, that he might go on to speak further of the Grace of God towards him, and to give seasonable advice to all about him, and so continued till God took away his strength and speech from him. The Thrush growing so sore in his mouth, that he could speak no more to be understood, and yet then by signs would signify that all was well within. He enjoyed his understanding to the last, which he said he had begged of God. His remembrance of Gods people and prayers for them was very frequent, and particularly his Christian friends in *Wales*, earnestly desired the Saints to be of one mind. Some that were frequent with him in his sickness, say that such an earnest of glory their eyes and ears never heard nor saw before. He kept his bed a moneth within one day, and so finished his course service and suffering at four of the clock in the afternoon, upon the 27 of the 8 moneth, called *October*, 1670. at *Kareeme* house the then Fleet Prison in *London*.

Some

*Some few of his Death-bed expressions, collected by some friends that were about him.*

**I**F the Devil should tell me I am proud, or unfruitful, or unthankful, I have cause to believe him, for I can charge on y<sup>e</sup> self with a great deal, but if he should tell me I have no grace, and am not Christ's, I should not believe him.

He did bless God that he had not withdrawn the light of his Countenance, nor left him to be buffeted by Satan, nor to the Love of any thing in the world, to make him desire to live here any longer.

Speaking of the Martyrdom of the Saints, said, I had rather have dyed for Christ than for sin.

He said three things I did design in the whole course of my life, viz. To be clear in the Righteousness of Christ, for justification, that I might exalt the grace of God to poor sinners, and admire it to my own soul.

Secondly, To be sincerely to God what I did seem to be to man, that I might be upright in what I did, and really that which I did profess.

Thirdly, That I might walk answerably to the Love and Grace of God, which he hath bestowed upon me, and added. The two first I have much endeavoured, but the last I have been very short in.

My principle was to promote holiness, love, and union among the Saints, and have sometimes denied my self in my own judgement, that so I might have an opportunity to promote other truths among different Brethren.

*These*

These 30 years since God wrought upon me, I do not remember that ever I had one hard thought of God, nor repent me that I did make a Profession nor progress in the ways of God, notwithstanding all my reproaches and sufferings. But have had much cause to wonder at Jesus Christ, that hath called me an undone sinner, me an undone sinner, and counted me, me a vile wretch, worthy to suffer any thing for his names sake; and this he did speak with so much brokenness, and spend his strength so much that those Christian friends that were near unto him, did entreat him to compose himself if it might please God to give him a little rest, and at another time to this purpose.

I have been much considering, since I was upon my sick bed, how the Lord Jesus, whilst upon the Earth, carried it to poor sinners, and am much satisfied that it is a great fault among Churches and Christians that they have no more pity and bowels to poor sinners, and use no more means to gain them unto Jesus Christ; further adding, that Jesus Christ had such compassion to sinners when he was upon the Earth, that therefore he was called a friend of Publicans and Sinners.

After some time of silence, he breaks out in these words: Oh now I find more in that word then ever I did, they overcame by the blood of the Lamb. Though God hath given me a very tender, good, and affectionate Wife, yet I do not grudge to part with her to go to Jesus Christ.

When a Christian friend speaking to him, said, that now he had a great deal to take comfort in, both in what he had suffered for Christ, so and in that he had been an instrument to convert so many souls to Christ. He answered, that his Religion now was

in the Righteousness of Christ, Sincerity, and Upright-  
ness.

He did bless God that it was not now with him  
as it was in South-Sea-Castle, because there he had no  
friends about him to do any service of love for him as  
now he had.

When there was some hopes of recovery, his wife  
asking him whether he would be willing to stay with  
us if God should restore him, answered, I am willing  
to do what God will have me, but yet unwilling to come  
back again into the storm.

When his friends endeavoured to keep him from  
speaking, he said, you restrain me, and will not let  
me speak for Jesus Christ, and then would weep  
and grieve that he was not permitted to speak as much  
as he would.

When he spoke of sufferings to come, he gave two  
words of advice, to the Saints, and those that were  
round about him, as

1. To keep all things clear betwixt Christ and  
the Soul, and Christ and Conscience, that there might  
be no sin to offend Christ, neither in the guilt, nor  
filth of it, nor no grace counterfeited nor corrupted to  
provoked Christ, nothing espoused to steal away the  
affections from Christ, but that the Soul stand clear in  
its faith and love, and every grace, and stand loose from  
duties, ordinances, nearest and dearest relations, that  
so there might be no cause of difference betwixt Christ  
and the soul.

That Christians should be faithful to the death, for  
he that endureth to the end, the same shall be saved.

Another time speaking to the Dr. returning him  
thanks for his Cure, told him, *Contra vim mortis, non  
est medicamen in herba.*

Another time, after he had been composing himself  
to rest, and had slept awhile, he awoke, and said, He  
had

had been with Paul, Harrison, Craddocke, and others of the Saints deceased. At another time, that he was brought into a fine pleasant Garden, where he saw a fine Mansion house on one side of it, into which he was to go; but he was had on the other side of the Garden, where there was a thing like a Coffin made up with deal Boards, from whence he was afterwards brought to the Mansion house; was satisfied in his dream, that that was his passage through the grave to glory, and did then again say, that all would be in vain that was done to him; however did assure those that were concerned about him, that their Labours should not be in vain, but God would remember it as a kindness done to himself.

Another time he expresses himself after this manner. Sad times will come, and many of them that stand now will fall, some shall be put into Prison, some impoverished, some banished, and some put to death, and the Saints scattered, so that their differences shall be done away; when they are in their greatest distresses, then the Lord will appear for them, and will save them with a mighty hand.

In his sickness, he begged of God that he would please to continue his understanding, in which God did graciously answer him, even to the last, to the admiration of the Dr.

Did very often and very earnestly press the Saints to be of one heart, and to lay aside all their differences.

About praying for Magistrates, said, I have been blamed and judged by some Christian friends that differ from me, for that liberty I took, as if I had backslidden from my former Principles, which the Lord knows I did not out of fear, but according to my Principles and Conscience, yet do now see that in some things therein I was right, and in some things wrong; To pray for them as sinners, that God would save them

their sins, therein I was right, but since such a time  
(naming the time) God hath shewed me, that prayer  
should not be put up for them as Magistrates, and nam-  
med two Scriptures.

## On the Death of Mr. VAVASOR POWELL.

**H**ere weary Nature, and unwearied Grace,  
By wayes unlike have finished their race.  
For under their Directors eye they tend,  
By divers means to the same blessed end.  
Nature by her decays accomplishe is,  
And Grace by throwing brings the soul to bliss;  
Trouble adds wings to both, and speeds their way  
Onto Eternal Rest, where's perfect Day.  
This was thy prayer, so hastens whose desire,  
Grace, Nature, Trouble, do in one conspire:  
Nature impair'd by sufferings, hastes to encomb,  
Her wearied Limbs in her great Mothers womb:  
And grace grown near to Glory, brooks no more  
A distance from her fulness and her store;  
So have I seen a pleasant stream to glide  
With gentle calmness to the Ocean side,  
Adorning in his way the neighbouring fields,  
With the rich fruits which his free bountie yields.  
When boisterous Winds and Storms assault with force,  
His peaceful streams, enjoying his work and course:  
As him forbidding any more to bring  
Himself an homage to his Lord and King.

With whose rebuke provok'd, he summons wide  
The strength of s Waves for to controule their pride;  
And heightened by opposing presseth on  
With violence unto his Ocean.

Such was thy course, seeking ev'n from thy Youth,  
Th: eternal Spring of Goodness and of Truth.  
Refreshing others with the influence  
Of Christal Living Streams, deriv'd from thence:  
When wrathful Tempests unprovok'd did swell,  
Striving thy labouring mind for to repell  
From her just course, this made thee speed thy lane  
To Freedom, Rest, and what is else above:  
There full repose, light, truth and peace do bless  
Thy welcome Soul with sacred happiness.  
Nature now faints no more, nor doth Grace grow,  
And Trouble's left behind touns below.

Upon the Death of that painful and Laborious  
Servant of Jesus Christ in the Work  
of the Gospel, Vavasor Powell, who died  
the 27 of the 8 moneth; 1670.

**L**ike to the ripened shock of Corn that's brought  
Into the Barn, or like a Ship full fr night  
With Indians riches, which through raging Seas  
Ariveth at the Harbor of its ease,  
So Vavasor was gathered into rest,  
With Heavenly treasure, being greatly blest.  
A tried faith more pretious then the Gold  
That Ophir yielded Solomon of old,  
A patience wrought by Bonds, to such degree,  
As made him triumph over misery,  
Heavenly experiences, from patience gained,  
With such a hope, as maketh not ashamed,

Did fraight this Pinnace, which with furled Sail,  
 Safely is entred now within the Vail,  
 Where all the Saints shall Land, Though Billows swell,  
 Opening their Jaws to swallow up like hell.  
 Yet know proud waves, although you rage and rore  
 You shall but break your selves against the shore,  
 Then be encourag'd you that spread your sails,  
 On foaming furies, blown with various gales,  
 To make a happy Port you need not fear  
 Whilst you with Vavafor your course shall steer.

If the Olympick Agonists did fight  
 And run, and wrastle, with their utmost might.  
 If they did think it of so great renown,  
 To win the prize, though but a wish ring Crown,  
 If they did streine and strive with all their powers,  
 To wreath their heads about with fading Flowers,  
 Then surely Heaven, and a Crown of Life,  
 Is worthy of a Christians greatest strife.

Thus Powell thought, and therefore did engage  
 'Gainst Sin, and Satan, and a wicked age.

And like a Rock that is assaulted by  
 Impetuous waves, yet lifts his head on high  
 As unconcern'd, and makes his standing good,  
 Against the batteries of the Ocean Flood,  
 So Powel helps by an Almighty hand,  
 In perils, prisons, deaths, unmov'd did stand  
 In the Lords work, until he gave that call,  
 Come up to Heaven, and reap the fruit of all.

*An Achrostick upon his dear deceased friend,  
Mr. Vavasor Powell.*

Vain World, to undermine unto thy shame,  
A ll those choice Pillars that bear up thy frame,  
V nto approaching Christ, when they shall fly,  
A ll thy proud pomp in fiery flames shall lye,  
S ighred Ambassadors, when called home,  
O ften bespeaks great evils for to come,  
R epent then persecutors, and be kind,  
P owell hath pray'd that you may pardon find,  
O h now these offers of soul saving grace,  
W hich he from Christ proclaim'd, do you embrace.  
E ntered he is to glory, through that way,  
L aid open by him, whilst he here did stay,  
L ove thou the Paths of Life, in this your day.

*An Elogy on the Death of the Precious and  
Faithful Servant of the Lord, Mr. Vavasor  
Powell, who dyed in Prison for the Testimo-  
ny of Jesus Christ.*

**T**riumphant holy soul at last set free  
By Order from above, to Liberty,  
Most Glorious, from Bonds of 10 years date  
In closest Prisons, Castles desolate.  
In Jeremiahs Dungeon, and with John,  
In Patmos Isle, Brother Companion,

Th' Accusers charge the same, pretended crimes  
For witnesssing against Sodomy's crimes

For the word of God, and Testimony true,  
 To Jesus Christ, and what Obedience due.  
 To his blest Gospel, Kingdom, Government,  
 O're Saints and Nations in establishment.

*England* with Sackcloth gird thy self, lament  
 And howle, who stonest zealous Prophets, sent  
 To call and warn, and witnesses dost kill,  
 To stop their mouths, thy measure great to fill,  
 Thy day is come, year of thy visitation  
 Thy bloody sins presage thy desolation.

Lament benighted *Wales*, thy Prophets gone  
 Who or'e thee us'd to weeps and still bemoan  
 Thy sins and souls, when willing hearts did fly  
 (Like Doves to th' windows) to's blest ministry  
 Cry out, my Father *Israels* Chariots gone,  
 The Horse-men also, and I'me left alone.

Where is *Eliahs* God? Oh cry let some  
 A double portion of his spirit come  
 On mournful watchmen left, whose souls do give,  
 The Lord no rest, till Zions glory live,  
 Here is the patience of the Saints that keep  
 Christs testimony till they fall asleep:

Victorious soul, hence from thy labours rest,  
 Thou dying for, and in the Lord art blest,  
 Thy soul made up of love, and not confin'd  
 To narrow judgment, but with Saints combin'd.  
 As Saints in tender, sweet Communion,  
 Still mourning after all their Union.

Under the Altar now thy blood dost cry  
 How long? till Christ arise to victory.

Mean while white Robes are given thee untill  
 The last sore Plagues the Nations shall fill.  
 And Saints with Crowns return, dust rais'd again,  
 To Judge the world with Christ, and with him reign!

VAVASOR POWELL

Anagram.

Up at least Sorrow.

Vnto thy long'd for Jesus thou art fled;  
 A ll Saints the while lamenting thou art dead;  
 Vpon them yet methinks I hear thee call,  
 A Las why weep you I am out of thrall?  
 S ouls where I am do Hallelujas sing,  
 O hast and follow to attend your King.  
 R est thou sweet soul in thy eternal joys.

P oor mortals what have we but transient joys?  
 O nce thou didst live to Preach thy Saviours grace,  
 W ell now rewarded with his glorious face.  
 E nvy did haste thy joys, create our woe.  
 L ord pardon them that know not what they do.  
 L et us turn grief to care, lift up our hearts,  
 Thou art secure, may we so, act our parts.

An Epitaph.

A Corps lyes here whose soul's above  
 Debaucht mens hate, devout mens love,  
 The Welch mens friend, the maul of sin  
 Who wooed all, did many win,

Within this Grave, one lyes inhum'd  
 Whose prayers the prisons had perfum'd,  
 Haudred by Nimrods in his Life,  
 Waits for the joy of the Lambs wife.

*In Honourable memory of my Esteemed Friend*  
**VAVASOR POWELL.**

Anagram

*Acrostick.*

*Pale Sorrow Vale.*

Vain are those hopes fixt on best things below,  
 As providence by proof this day doth show.  
 View well this Tomb, there resteth in this place,  
 A Cabinet of Gifts, experience, grace,  
 So famous, faithful, forward in Gods ways,  
 Out doing most, 'bove most deserving praise,  
 Reaps now rewards, is crown'd with conquering Bays.

Powell the great Apostle once in Wales,  
 On stubborn hearts his Doctrine much prevails.  
 With dexterous skill, and with admired success  
 Each Sermon Preacht abundantly was blest,  
 Labouring and suffering till his strength did fail,  
 Let all mourn moderate, but *Pale Sorrow Vale.*

Vailed first in flesh, then Prison, now Earths womb  
 Possess thee till Christ glorious day doth come.

Upon the Death of that Faithful Servant of the  
 Lord, and constant witness of his truth, Mr.  
 Vavasor Powell, who dyed a Prisoner of the  
 Lord, the 27 of the 8 moneth, 1670.

# VAVASOR POWELL.

*Anagram*

*An other.*

V. P. a *savor well.*

*Lo's paver a wo.*

V aliant for truth on Earth, a good degree  
 A mongst Gods worthies was attained by thee  
 V ast was thy knowledge, thy experience such,  
 A s few there are do equalize by much,  
 S o Wales thy native Country can tell,  
 O f how great worth, how much thou didst excell.  
 R eproach'd, however thou didst *Savour well.*

P roved thou wast by tryals manifold

O re, now refined into purest Gold,  
 W eeping we're left, thy sable throne about  
 E ach thought of thee a fresh sigh sending out,  
 L ook here *Lo's paver* hath to death resign'd  
 L ook once again a *Wo* is left behind.

Unworthy world, thou in it couldst not rest,  
 Paid off thy score, receiv'd th' *quicus est.*

If I would chosse how I discharg'd would be,  
 Fain would I chosse a like discharge with thee!

From tears be wip'd and when  
 Alike the eyes where shall my eyes  
 And in the tearful scene  
 The voice is sweet among the trees

*On Vavasor Powells death, a Memorial by  
Friend, in three Elegies.*

**V**ictorious cruell death ! O greedy grave !  
Ambitious still the sweetest blood to have ;  
Vain's thy assault, th'ast here but lost thy sting,  
And now among the just his spirit shall sing.  
Sure thou'rt deceiv'd, this partial victory,  
O're flesh and bones ; the holy soul made free.  
Releas'd at once from flesh, and prison too,  
Powells discharg'd, which Power refus'd to doe.  
O kind and friendly stroke ! what death kind grows  
Well was it said, and true ! even deaths our own.  
Ere long, how he escap't, his judge will trie,  
Life, suckt by long confinement, makes a cry.  
Vile age, the vertuous ones thus to suppress,  
Promoting vice on high and wickedness.

---

*A Threnrick for Sion :*

*2 Elegy in 12 Odes.*

1. But stay what's this ? something's amiss,  
About this guilty City,  
Hark what a cry, echoes on high,  
Which few hear, fewer pity.
2. The voyce is Sions, among the Lyons,  
And in the Leopards Denns,  
Alas shhe cries, where shall my eyes  
From tears be wip'd, and when ?

3. My sighs and sorrows, by tears plough Furrows,  
Upon my face; it grieves,  
That widdows scorn, must thus be born,  
VVhilst yet my husband lives.
4. At once affected, and yet rejected,  
VVhat bought and sold again?  
By blood once sav'd, yet now inflav'd  
To fierce and bloody men?
5. Ah what's the reason (in such a seas on)  
Of hopes of prayers and tears?  
Our lights so misted, and bands so twisted,  
And yet, loe greater fears.
6. That Turtle Dove, Christs only love,  
O're flames hangs in suspense,  
My sons dease, and griefs increase,  
Gods anger's more intense.
7. My helps are gone, and now I've none  
To take me by the hand,  
The best are taken, the rest be shaken,  
O't puts my loyns i' a stand.
8. Sure 't bodes a stroak, if God revoke  
Embassadors of peace:  
Our days soon end, if to contend  
His spirit (our lights) must cease.
9. Ah dying Nation! watchmen their station  
Must leave and warn no more;  
This is the sting that wrath will bring,  
Thy judgments at the door.
10. Thy Bartholmew, cold swear, adiew,  
VVinters approach impart

How fast thy day passeth away,  
O't strikes me to the heart.

11. But yet is hope, if God will hope.

Thus wash our spots and blood;  
Light will return, those only burn;  
All this is for our good.

12. Though *Jacobs* glory be transitory,

Though thin and lean his flesh,  
Yet from his Urne, there shall return  
A rose more sweet and fresh.

### 3 Elogy is. V. P. *Encomium, or Character*

**B**Y stock he was of *Welsh* descent,  
In stature mean, yet meek; content.  
In holy tongues, and learning, he  
Commenc'd to very great degree;  
Some 30 years to Christ estrang'd,  
And then by grace was call'd and chang'd;  
He labour'd in Christ's Ministry,  
And many a soul thereby set free,  
A learned Tongue and skill he had  
To speak for Christ, to good, and bad;  
Though to die childless 'twas his Lot,  
To Christ he many a soul begot:  
His parts were quick, yet lowly minded  
With vain applause not swell'd or winded;  
A man of sorrows, prayers, and tears,  
Long suffering under wrongs and fears,  
Most apt and ready to forget,  
Affronts, assaults, many and great;

His labours in his Gospel station,  
 Found universal acceptance.  
 And though of such we've got so many,  
 He might as ill be spar'd as any.  
 Failings he had, but where is he,  
 From more and greater, that is free.  
 His bonds bespoke him, fully known;  
 At utter odds with Nimrod's Throne;  
 He lay confin'd, the Oath about,  
 Till Angels came to fetch him out.  
 In's sickness (though it gave little rest)  
 His witness (even at last) was best.  
 He hated both the beast and whore,  
 To's death (as through his life before)  
 His glass was run, his bonds death breaks,  
 And yet behold (though dead) he speaks,  
 In 1000 that his grave attended, mind.  
 What Epitaph he left engrav'd behind.

He liv'd desir'd, and dy'd lamented,  
 Death him requir'd, his bonds prevented.

Per J. J. J.

As

An Epitaph upon that faithful Minister, and eminent Confessor of Jesus Christ, Mr. V. P.

## VAVASOR POWELL

Lyes here entorred who was a successful Teacher of the Past ; A sincere witness in the Present ; A choyce example to Future ages. For which he being called to severall Prisons, was their tryed and found faithful, would not accept Deliverance, expecting a better Resurrection, in hope of which, he finished his Life and Testimony together, in the 11 year of his Imprisonment, and in the 53 of his Age, Octob. 27. 1670.

In vain oppressors do themselves perplex,  
To find out acts how they the Saints may vex  
Death spoyles their plots, and sets the oppressed free,  
Thus Vavasor obtain'd true liberty,  
Christ him released and now he is joynd among,  
The Martyred souls, with whom he cries how long?

Dan. 12. 13.

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FINIS.

# Errata.

Reader,

Through much difficulty in attending the Press,  
several Errataes have hapned, which be plea-  
sed to mend with your pen, viz.

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